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Wm. Lloyd Garrison, Editor.

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(free months from the time of subscribing. P All letters and communications must be post Miletters and communications must be post.
The rule is imperative, in order to shield us be frequent inpostions of our enemies. Those, who wish their letters to be taken from the Ofer by us, will be careful to pay their postage. To be absorble each making one square, or a a squal length and breadth, will be inserted

BEFUGE OF OPPRESS ION.

From the New England Spectator. A VOICE FROM MAINE.

se New Organization - The Liberator - Mr. Phelps. ME PORTER, DEAR SIR, -An extract from a leto a gentieman in Boston, in reference organization, has recently appeared in As that letter was not intended for nd expresses but partially my descrous to make a more full and of them. I should not, howthe subject, were it not brother Phelps in the last Liberath he invokes all 'genuine abolitionists'

with the great body of abolitionists, it has been my privilege to be immediated, I have felt that the bitter and destyla which Mr. Garrison has deemed it er style which her. Cherison has deemed it is adopt in the Liberator, is in itself wrong, sendy adapted to retard rather than to ad-That the gall which has a copously in/used into the controversy has a copoulty in may, in particular instan-incted by himself, may, in particular instan-es led to be a ficial results, I can readily Yet, judging from what has fallen under aservation, for every individual converted or observation, for every individual converted almost by such instrumentality, there are led wone minds have been hermetically algainst all light and conviction on the sub-lification of the sub-substitution of the sub-substitution of the substitution of the substit of Mr. Garrison, in a spirit at all approxipart of Mr. Garrison, in a spirit at an approxi-ous that exhibited by Mr. Birney, for example, is Padanthropist, abolitionists instead of being an amounty, would, by this time, have carried m the great mass of the piety and moral

in them the great mass of the prely and unitaries and intelligence of New England.

The rourse pursued by the Liberator, in reference to Messrs. Fitch and Towne, illustrates fully temper of which I complain. Admit the Apitemener of which I complain. Admit the Apitemener was ill-timed and uncalled pet these brethren had been efficient laborers the cause of abolition, and their complaints were titled at least to a respectful consideration. But vere forthwith denounced in the Liberator, usual style of that paper, as abolitionists in reference of that paper, in the camp, reference of abolition, utterly contemptible insignificant in themselves, and no longer worto stand by the side of the wholly devoted, imset, they have been held up continually to public own in the Liberator, and no stone has been left council to blast their characters and destroy their nce as abolitionists. With such proceedings are no sympathy; nor can I co-operate with y set of men who give their sanction to them. ashibit the very spirit of the mob : and I had hef myself that my lips should be closed by

The style in which Mr. Garrison has uniformly mated the ministers of the Gospel, has served to making me that a secret wish to bring the whole to derepute, has, imperceptibly, perhaps, to which his righteons spirit has that indignation, which his righteons spirit has felt, and which he has so forcibly expressed in reference to all of that class who have in any way restured to question his infallibility, or oppose his novements. Even in those who on the whole go with and sustain him, he does not appear to repose any very great confidence. At the late meeting of the Mass A. S. Society at Worcester, a few of the grmen present, held a private meeting, for the ose, I suppose, of mutual conference in referer to the Appeal. And forthwith, the note of arm is sounded in the Liberator, and it is protionists generally, that such a private meetshould have been held by those clerical gen-emen, without any laymen present to watch their reducings and keep them straight. Setting saids ese 'splendid exceptions,' for they all, tacitly at ast upheld him, Mr. Garrison declares and reitehe declaration, and affirms that fire shall not on the heresy out of him, that the great mass of largemen in our land, are hirelings in the worst regener in our rains, are nireling, more for me of the term, spiritual popes, caring more for a fleece than for the flock, dumb dogs that will a lark, enemies to the cause of freedom, men anctimonious pretentions Christianity ams, and whose destruction is written on the

of destiny. ministers have pursued in reference to the abo-nicase. They have, I believe, greatly, some hear most girovously, erred in this matter. And for high and unbending integrity, for disintermediass and patient endurance of privations and efficing for Christ's sake, and entire consecration abecause of a bleeding world, they will not sufth comparison with any equal portion of men on he fire of the earth. I cannot go therefore with M. Garison in the language which he uses in refnonce to them; I regard it as gross slander, as a

Mr. G. has, for several years past, given in the estion indications of the acoption of sentiments, in however voited in mysticism, or uttered in finite phraeology, are, I fully believe, at war hall civel and family government. A few attended to the principle was laid down by Mr. C. Wright, in the Liberator, that all dominion I make aver man is a malura in se, an inherent and seemial wrong, and by consequence, that all civil websites is an usurpation, and the exercise of all search in the parents over their children a grievous affaction of human rights. In entire accordance with these h these monstrous doctrines, then first openly unblushingly avowed, a writer in a letter from wark, with the evident sanction and approbation Mr. Garrison, comes out in the Liberator with, of Mr. Garrison, comes out in the Liberator with, the the manner of the worthies of the Revolution, and annotation of independence, in which he transmers all allegiance to his country, and moved, as he avers, by the Holy Ghost, nominates Jesus Caris to be the president of the United States and the waid!! From the recent prospectus of the taning volume of the Liberator, these and other times degmas are, it appears, to be advocated in the columns. Mr. Garrison now goes for universal cancepation—emancipation, I believe, from all chiefs clarity and courtesy, from law and order, fine all family and civil government. Outstripping all refemens, either of ancient or modern times by an immeasurable distance, he goes for an entire and thorugh overthrow of all existing civil and sensi institutions, and the introduction of a new solet of things, a new and more perfect state of facety, in which the



WOL. WIII.

OUR COUNTRY IS THE WORLD-OUR COUNTRYMEN ARE ALL MANHIND.

BOSTON, MASSACHUSETTS.]

THRIDAY, JANUARY ..., 1838.

NO. 2.

prict of their great leader have denounced the me, most how have ventured to call for the reform of isses, in no wise necessarily connected with the A. S. cance, but by which its oward progress is not seen in the dense proposed to the triends of the Uninn—in both extreme for the Uninn—in the Massachusetts society is to cease immediately, does not tony mind reiner to the meaning of the peals, and a decided mignifying Congress. Beginning and the dense to pley, and a decided mignifying Congress to a distribution of the Massachusetts is well be to all intents and purposes their official organ. The the distribution of Massachusetts, it will be to all intents and purposes their official organ. The the distribution of the State will be responsible for it, and by it will they and the cause be judged.

I see no other course open but to proceed with the responsible for it, and the proposed can be distributed by the same personal worth, I would promote the course of the same personal worth, I would promote the course of the same personal worth, I would promote the same personal worth, I would promote the course of the same personal worth, I would promote the course of the same personal worth, I would promote the proposed can be effected without it. I should be in intent to Massachusetts, provided that it can be done without the increased grinting the subject of abolition, in subject with the proposed can be effected without it. I should be in the total worth of the same personal worth, I would promote the proposed can be effected without it. I should be in the case being the proposed can be effected without the proposed can be effected foo lis'rly driven these men into the position which the v occupy in respect to us. I am ready, in what I can sider the genuine spirit of abolition, to acknowledge our folly in this matter, open the door for recont illivation, and, if these brethere are now prepared to n nite with us, to take them by the hand, and with pleasure admit them to all the legitimate trials and to the ultimate triumphs of our great cause. But the gentlemen, who originated the call for the proposed convention, have in the estimation of Bro. Phelps, committed a great sin, in inviting those of like sentiments only with themselves to unthe with them in it. They have not made their call so comprehensive as to admit Bro. P. and others who have committed themselves against the measure, to come in to the convention, outvete its friends, and arrost the various prehensive in the convention, outvete its friends, and alrost they reputable precedents, as I think, on a little reflect tion, will readily occur to Bro. P. Be this as it may, Bro. Phelps hemself, I hope, will be present at the convention, at least as a friend to the slave. I think he may be assured of a hearing, and that all due deference will be paid to his gend judgment, and to the facts and arguments he may adduce.

The urgency of Bro. Phelps's appeal to all 'gending and his present abolitions to 'to stand aloof from the new or can ize and nove will receive any attention. It is too late in the day now to begin to talk of notice, and nove will receive any attention. It is too late in the day now to begin to talk of notice, and nove will receive any attention. It is too late in the day now to begin to talk of notice, and nove will receive any attention. It is too late in the day now to begin to talk of notice, and nove will receive any attention. It is too late in the day now to begin to talk of not relative to the human triple and the present at the submitted agrees in, in inviting these of the Humse of the Humse of the Humse of Mr. Morris my be met, time into a notice, and nove well

be. If he had supposed to have had that object, address.

The urgency of Bro. Phelps's appeal to all 'gentine abolitionis to be award aloof from the new or ganization, and have no fellowship with it, is to me very unaccount; the He has for some time been the general age; it of the Mass. Society. The official organ of this to every the second of the through the properties of the columns, the most gross abuse of hecthrough as the means of the columns, the most gross abuse of hecthrough as the means of he

w. no cannot go with him, but quietly and peaceably, to withdraw from him. The Mass: A. S. Society his s passed sentence of condemnation upon the A ppeal, and virtually sustained Mr. Garrisea. The great mass of the societies auxiliary to it, have, in resolutions published in the Liberator, given their adhesion to Mr. G., and with no small degree of the spirit of their great leader have denounced the me, who have ventured to call for the reform of abit ises, in no wise necessarily connected with the A. S. cause, but by which its onward progress is ple, and a decided majority in Congress. Be not proposition except that which may be made to them the resolutions, unless he maintain the right and duty of Congress to prohibit the migration of slaves from one state to another; and, intally, unless he maintain the right and duty of Congress to prohibit the migration of slaves from one state to another; and, intally, unless he maintain the right and duty of Congress to prohibit the migration of slaves from one state to another; and, the right and duty of Congress to prohibit the migration of slaves from one state to another; and, the right and duty of Congress to prohibit the migration of slaves from one state to another; and, the right and duty of Congress to prohibit the migration of slaves from one state to another; and, the right and duty of Congress to prohibit the migration of slaves from one state to another; and the right and duty of Congress to continue on the right and duty of Congress to prohibit the migration of slaves from one state to another; and the right and duty of Congress to continue on the right and duty of Congress to open the right and duty of Congress to suit the resolutions, unless he maintain the right and duty of Congress to continue on the right and duty of Congress to suit the right and duty of Congress to continue on the right and duty of Congress to suit the right and duty o

ment, and have no connection in with it.

Washington, Dec. 28th.
The letter of Bro, Phelpa is certainly not wanting in heat; the link, it seen ins, is to come. I hope that it will be clear; and if it shall make it appear that the new organization is a uncalled for, and may in consistency with the best interests of the antislavery cause he dispensed with, no one will more rejoice in it than myself. On one point I wish Bro. Phelpa to be explicit in his proposed communication. I wish to know whether to sustain Mr. Garrison and the Liberator, according to its new prespectus, is to be the test of genuine faithen whether as proof of our christian liberality and freedom from all sectarianism, and true devotion to the cause of the slave, we must not y go with Mr. Garrison for universal emancipation, write upon our flag, no sabbath, no gospel min istry, no christian church, no family or eivil gove ament, and then all the read of the slave, we must not y go with Mr. Garrison for universal emancipation, write upon our flag, no sabbath, no gospel min istry, no christian church, no family or eivil gove ament, and then as a citizen, a christian, a husband and a father, I see a citizen, a christian, a husband and a father, I see a citizen, a christian, a husband and a father, I see a citizen, a christian, a husband and a father, I see a citizen, a christian, a husband and a father, I see a citizen, a christian, a husband and a father, I see a citizen, a christian, a husband and a father, I see a citizen, a christian, a husband and a father, I see a citizen, a christian, a husband and a father, I see a citizen, a christian, a husband and a father, I see a citizen, a christian, a husband and a father, I see a citizen, a christian, a husband and a father, I see a citizen, a christian, a husband and a father, I see a citizen, a christian, a husband and a father, I see a citizen, a christian, a husband and a father, I see a citizen, a christian, a husband and a father, I see a citizen, a christian, a husband and a father, I see a state with the United States and the new organization. Respectfully yours, with a finally, turn to the preservation of the lower of the Liberton, these and other can be a first of the Liberton, these and other can be a first of the Liberton, these and other can be a first of the Liberton, these and other can be a first of the Liberton, these and other can be a first of the Liberton, these and other can be a first of the Liberton, these and other can be a first of the Liberton, these and other can be a first of the Liberton, these and other can be a first of the Liberton, these and other can be a first of the Liberton, these and other can be a first of the Liberton, these and other can be a first of the Liberton, the same of the can be a first of the Liberton, the same of the Liberton, the can be a first of the

with really admirable coolness, to Mr. Legare-to wit, that he admired his earnestness and respected his teelings, but he could not sympathize with him. We have no reason to doubt that Mr. Slade, by some argument, or some process of reasoning, entirely ranknown to us, feels justified in thus inter fering with the property—the constitutional proper-ty—of his fellow-citizens; but we confess that we have not been able to frame any apology for such an interference.

OUTR AGE UPON THE CONSTITUTION. The right of petition yielded by the northern dough faces' to the southern hotspurs.—We call the attention of the FREEMEN OF THE NORTH, to the conduct of their representatives in Congress, a reported in the proceedings to be found in to-day paper.—We ask them to read the resolution intro paper.—We ask them to read the resolution intro-duced by the southerners as a 'peace-offering,' and voted for by 'Northern dough-faces,' by which the right of petition is yielded up to 'conciliate' and appease the patricts of the South, who cannot bear to meet or discuss the question of slavery as it re-gards the District of Columbia! We ask the hon-est, fearless y comanny of the country—those who consider it no disgrace for a white man to labor-and till the soil.—those who are classed by South and till the soif, -those who are classed by South ern nabobs with their degraded slaves—to read the Congressional proceedings referred to, without the glow of indignation mantling their cheeks, and the

ense of disgrace thrill their nerves.

We ask the Freemen of Pennsylvania, also, to examine and remember the votes of their represen-tatives on that question—a question in which the rights solemnly guaranteed to the people by the constitution of the United States, have been tamely and deliberately surrendered by their timid and faithless servants.

We ask them to read the declaration of John Quincy Adams, who with Roman firmness declares to the last, amidst the cries of 'order,' and the insults of Southern Nullifiers, that the resolution was 'A VIOLATION OF THE CONSTITUTION OF THE UN-PETITION-AND OF THE LIBERTY OF SPEECH. Let them contrast his firm and noble bearing with the timid and awe struck representatives of the Free States who cowered to Southern braggadocios, and disgracefully yielded the dearest right of a free people.—Harrisburgh Telegraph.

Thus has a resolution, striking at one of the most sacred rights of this people, been carried by a stronger vote than the South has at any prior time, since the agitation of the S'very question, been enabled to command. The House has assumed to exercise an unconstitutional and dangerous power.
The precedent is now established, by which a thousand future attacks upon our liberties may be justified. Are the independent yeomany of the North asleep? Do they deceive themselves with the idea, that the question of the abolition of slavery is the only one at stake? That abolitionists are the only persons affected? They are mistaken. If the right of petition is assailed in one respect, it may be, and probably will be, in others. And what security has any man in the community, that he will not, at some time or other, be divested of that right? Concede to Congress but once the power to stifle that right in regard to any subject whatsoever, and you concede to them the power in all cases to determine whether the people shall be per-mitted to enjoy and to exercise it. Allow them unresisted to gag and fetter the humblest individuall in the community, and what accurity has his more wealthy and powerful neighbor, that he in his turn may not be attacked? We repeat, it is full time for the people to be up and doing in this matter, if they would avoid future evil consequences. The attack is already made. Let it be met in such manner, that it may never be again attempted .Concord Freeman.

And has it come to this, that northern free are forced to choose between the GAG and WAR? Is the right of petition annihilated in the House of Representatives of the United States of America, the freest nation on earth? Let the reader ponder upon the proceedings of Congress, and weep for his country. The resolution is clearly unconstitutional; and, if so, in what light does the meeting of southern members stand before this nation? By their own showing, they fixed upon a resolution, which they were determined should pass the House of Representatives or war should be the consequence. of Representatives, or war should be the consequence. To use their own language, it was ' quence. To use their own innguage, it was a peace offering.' The constitution must be violated, as an offering to peace! Is not this plotting against the government!—But, no matter: it is done morey to make the north bow to the 'patriarchal insti utions' of the south! The end justifies the means and such a benevolent end must justify any means But is it possible that northern representatives hav imported such a resolution? It is even so. Why is this 'base bowing the knee to the dark spirit of davery !

Down to the dust with them, Slaves as they are!

Montrose Spectator.

The black deed has been done ;--again have the etitions of the people been thrown back into their petitions of the people been thrown back into their laces,—nay, worse, ten thousand times worse,—they have been contemptuously thrown down, and haughtily trampled upon,—by whom? Not the Sultan of Tarkey,—he would not dare do such an act—but by the public servants of republican America. Our petitions scorned! We do not like to use the word petition, in this connection,—it savors too much of feedal bondage. We have a right to demand of our Representatives, that they listen to all respectful calls, and when they refuse to hear, here virually say to their constituents, we will all respectful calls, and when they refuse to hear, they virtually say to their constituents, we will rule; but the ball is rolling,—a storm is gathering, and, ere long, the thunder tones of an insulted people, will be heard in a manner that will convince those who would muzzle the press and restrain free discussion, in Congress or out of it, that their unholy measures are futile.—Filchburg Courier.

Gag-Law.—It will be seen, by the proceedings of Congress, that the House of Representatives has passed another gag-law for the present session. And is this the doing of a legislative body of freemen, making laws for a republic? The day comes when they will see that they have only been smothering the firee of a volcano. It would be equally wise and prudent for the inhabitants of Italy to build their houses on the sides of Etna, and to secure themselves safety by throwing, periodically, each of them a pitiful handful of ashes into its vast crater, thinking thus to quench its all-devouring crater, thinking thus to quench its all-devouring fires, - Vermont Telegraph.

The attempt of the South thus to put down abolition by infringements upon the right of petition, is short sighted and poor policy. The South cannot thus stop the mouths of the freemen of the north. The right of petition is sacred and dear to the people, and they will not consent to have it put down by violence and contempt. Every infringement upon it by Congress will inevitably swell the ranks of the Abolitionists, and inspire new zeal, and rouse new energy, in the cause. The Abolitionists have a constitutional right to be heard, and the sooner the question of slavery is met by argument and calm consideration, the better it will be for the peace of the country.—Bristol Dem.

Bad Pennies.—A verdict was rendered in the Circuit Court of the United States at Baltimore, last week, against E. H. Merrill for fifty dollars, being the penalty on five prosecutions for passing spurious copper coin. Public sentiment has come up decidedly against this bad dealing with the cur rency, and the circuistion of the bad pennies is effectually stopped. In New York they will not pass at all.

COMMUNICATIONS.

MASS. GENERAL ASSOCIATION.

I presume that few persons, comparatively speaking, have seen the letter of the General Association of Massachusetts, held in Brookfield the last summer, addressed to the churches under their care; and probably not many of those who have read it have paid that attention to it, which its extraordinary character deserves. I therefore propose to make some remarks on the letter, and would request the community duly to consider, whether quest the community duly to consider, whether they will submit to have the principles there advanced carried out in practice.

'But we are compelled to mourn over the loss, in a degree, of that deference to pastoral office, which no minister will arrogate, but which is at at once a mark of urbanity,' &c.

History proves that the clergy, in all ages of the world, have endeavored to 'arrogate' to themselves all the power, both intellectual and political; and they have but too well succeeded, and have all ways mourned that they could not obtain more. Hence it is not strange in this enlightened age, when mankind have learned something of their rights, and that ministers are nothing but men, that it is not deemed proper or expedient that they should be worshipped, but only treated and respect-

'We would call your attention to the importance of maintaining that respect and deference to the toral office, which is enjoined in scripture, &c.

I would ask, what deference to the pastoral office is enjoined in scripture? Is it there enjoined that they should 'lord it over God's heritage,' and that the people should implicitly above all the people should be people above all the people should be people above and the people should be people above all the people above the people should implicitly obey all their dictations? I hold that the clergy ought to be respected in their proper spheres, according to their merits, as other men in other stations, and no further. Yet I do not believe they are entitled to any extraordina-ry 'deference' because they wear a black ceal, and have been inducted into office.

'One way in which this respect has been, in some cases violated, is in encouraging lecturers or preachers on certain topics of reform, to present their subjects within the parochial limits of settled pastors, without their consent.'

It has been the case, that some ministers have been permitted to control the meeting-houses so as to prevent any person from preaching or lecturing, who did not accord with their sentiments or feelings; which I consider is a matter of courtesy of the parish, and not of right on the part of the minister, except on the Sabbath, and other days recreated and the results of the parish, and the results of the parish of the p expressly set apart for public worship. But it is the first time that I ever heard that the clergy had, or assumed to have, the right to control all other houses and places within the parochial limits. Are the people thus prepared to place themselves under the dictation and control of the clergy? Has under the dictation and control of the clergy? Has it come to this, that the citizens cannot employ a person to deliver or preach a lecture, on any moral or religious subject, or 'topic of reform,' in their houses or shops, within the parochial limits of a clergyman, if he refuses his consent? 'Tell it not in Gath.' Only admit this, and the next step will be, that you will not be permitted to have a lecture on astronomy, or any other scientific subject, or even a lecture of the minister. even a lyceum, without the consent of the minister. er the Pope acquired his supreme power

'If there are certain topics upon which he does "If there are certain topics upon which is decided not preach with the frequency, or in the manner that would please you, it is a riolation of sacred and important rights to encourage a stranger to present them! Deference and SUBORDINATION are essential to the happiness of society, and particularly so in the relation of a people and their pastor."

Suppose a minister were opposed to the temperance cause, and nine tenths of his society were temperance men; and he should refuse or neglect to preach or deliver a lecture on temperance; would it be a 'violation of important and sacred rights 'to encourage a stranger who should be willing to deliver a temperance lecture within the parochial limits, by going to hear him?—because going to hear him would be encouraging him. Or suppose the its, by going to hear him?—because going to hear him would be encouraging him. Or suppose the pastor was professedly an anti-shavery man, but in practice pro-slavery, (and there are many such,) would it be a breach of his rights for the people of his parish, to hear an anti-slavery lecture? I trust the people of old Massachusetts are not yet so far lest to all self-respect, that they are prepared to excelled such privileges which were surchased by lest to all self-respect, that they are prepared to sacrifice such privileges, which were purchased by the blood of their fathers, and surrender their dearest rights to the nod of a parish priest. But what sort of 'defference and subordination' is intended to be inculcated? What authority has a minister over the members of the church or society, over which he is placed? Is there any law, either municipal or ecclesiastical in this State, by which the members of the church, or society, are under subordination to the minister? I know of none. I had supposed that the church was a little republic, and that all the members were upon an equality; that no one, minister or lawman, was in subordinathat no one, minister or layman, was in subordina-tion to the others, and no member had a right to claim more deference than another. I had supposed they were all brethren, and all upon an equality, and I believe it has been so understood by pastors and people till this letter was promulgated; and I trust it will be so considered, notwithstanding the assumptions contained in the Pastoral Letter. ed they were all brethren, and all upon an equality,

It is very evident that it was not only of the association to assume an authority over the churches and people, which does not belong to them; but to throw obstacles in the way of Abolition, and by an exertion of their influence to pre-vent the delivery of anti-slavery lectures, and there-by to prostrate or paralyze the efforts of the friends of the slave. LIBERTAS.

Barre, Oct. 26, 1837.

PORTLAND ANTI-SLAVERY SOCIETY. At a meeting of the Anti-Slavery Society of the city of Portland, on Friday, the 22d day of Dec. Gen. Samuel Fessenden in the chair, the following resolutions were adopted.

Resolved, That the flagitious marder of the Rev. Elijah P. Lovejoy, at Alton, while in the lawful exercise of his rights, was without wrong or provocation on his part, and entirely separate from any circumstances which can excuse or extenuate the

cumstances which can excuse or extenuate the guilt of his murderers.

Resolved, That in the riot at Alton, we see a bold and threatening invasion of the rights of the press, which, if not resisted and suppressed by a full and loud expression of a virtuous public opinion, must result in the blight of all hope and confidence in republican liberty, and in the utter prostration of civil freedom. tration of civil freedom.

Resolved. That the doctrines recently avowed

Resolved, That the doctrines recently avowed by popular preachers and writers, and by several public newspapers, that there is no power in a republican government to secure the press, or a minority, in the free expression of opinions, when those opinions are impopular with the majority; shows, if it is correct, that the 'great experiment,' we are now making of republican government, should at once be abandoned by the American people; since any form of government is better than that, which is too weak to secure the citizen in

than that, which is too weak to secure the cluzen in the peaceable enjoyment of his rights. But, Resolved, further, This doctrine is not founded in truth; it is false—it is a libel on free govern-ment—and its authors should be considered the enemies of a free press and republican institutions. Resolved, That a frequent recurrence to the fun-damental principles of the Constitution is alike our duty and our safeguard; since it is quite possible that through the indifference or negligence of a people, the forms of liberty may be retained long after the spirit and virtue of freedom have fled from the community.

after the spirit and virtue of freedom have fled from the community.

Resolved, That although, in the opinion of selfishness and superficial thinkers, Mr. Lovejoy may be considered rash and foolhardy, in offering his life on the altar of liberty, yet it is more than possible that in the judgment of wisdom, comprehensive patriotism and enlightened philanthropy,—both of our own and other countries,—the attitude sustained by Mr. Lovejoy, at Alton, was a rare instance of moral sublimity, and that his death, while it manifested unshaken confidence in truth and in God, is adapted to promote the cause of human rights and free principles through our whole country.

Resolved, That in the numerous mobs of the Resolved, That in the numerous mobs of the last two or three years for putting dewn abolitionists—in the meetings which, from time to time, were got up to suppress free discussion—and in closing our churches and other public buildings against all meetings of abolitionists—there has been manifested the spirit of slavery,—the same spirit, which in the Alton riot was acted out in shedding the blood of an innocent human victim.

Resolved, That if there be any value in the rights of speech and the press, it is the duty of every one to labor for their preservation,—but these rights are best and only secured, by asserting them, at the very time, when their exercise is resisted or denied.

denied.

Resolved, That while it is the duty of abolitienists, every where and under all circumstances, to

manifest a kind, forgiving and christian temper; yet it is not less their duty fearlessly to assert their constitutional rights, and at the same time to vindi-cate the claims of truth, and human liberty and hu-

man happiness.

Resolved. That the friends of liberty and equal rights, in the city of Portland, deeply sympathize with Mrs Lovejoy in the death of her husband, and would affectionately commend her to that God, who, in his holy providence, has permitted him to fall a martyr in the cause of human rights, and in the defence of the principles of that religion, which teaches to do to others, whatsoever in like circumstances we would have others do to us.

Resolved, 'That our affection for our country is

by the public crimes by which it is lisgraced; that we implore for it the blessing of Almighty God; and that we pledge ourselves, according to our power, to sustain its laws, to give stability to its union, and to transmit its free institations unimpaired to posterity.

SAMUEL FESSENDEN, Chairman. Jos. Ropes, Sec'u.

PROCEEDINGS IN NEW-ROWLEY.

Mr. EDITOR-The friends of abolition and universal freedom in New-Rowley, at this time when our rights are assailed, the press muzzled, private character slandered, and our citizens murdered, desirous of expressing their sentiments, and feelng that 'silence is crime,' met and adopted the fol-owing resolutions.

Whereas, Believing that the holding of inoffen sive people in slavery, is a violation of the law of God, and a cruel infringement of their natural rights; that it is utterly repugnant to the principles of true republicanism, and detrimental to the national welfare; and that it is a crime of the deepest dye, calculated to call down the judgments of eaven upon our land: therefore,

1. Resolved, That we deem it an indispensable

1. Resolved, That we deem it an indispensable duty to take a stand, bold, open, uncompromising stand, against slavery and the spirit of slavery, in any form, person, or manner, whatsoever.

Whereas, The Rev. E. P. Lovejoy, that bold and fearless defender of our rights and the rights of the enslaved, has been offered in sacrifice upon the blood-stained alter of slavery, by the hands of infurited demograpes: therefore. riated demagogues: therefore,

2. Resolved, in view of this atrocious deed, that it is the duty of the Abolitionists to rouse up and unite their energies, and proclaim eternal hostility to every form of American despetism.

3. Resolved, That while we deeply lament the

death of Mr. Lovejoy, and would sympathize with his friends in their loss, yet we would rejoice that he was willing to sacrifice his life, rather than prove a traitor to God, his country, and the claims suffering humanity.
Whereas, an article published in No. 42 of the

Essex North Register-purporting to be a notice of the late Anti-Slavery Convention at New-Rowley, and signed 'An Abolitionist'—and whereas said article is calculated to give false impressions people who were not present at the meeting

therefore,
4. Resolved, That we regard it as a foul slander and gross misrepresentation of the spirit and feel-ings which characterized the proceedings of that meeting-partaking deeply of the bigotry and in-tolerance, of which it so loudly complains.

5. Resolved. That we regard it still further as a mean and unmanly attack on the Rev. Mr. St. Clair, whose able defence of the principles of Abolition, at that meeting, and elsewhere, so far as we know, entitle him to our highest confidence and re-6. Resolved, That we feel it to be an insult to

the feelings and common sense of Abolitionists 7. Resolved, That the cause of the Abolition-

ists is just, their principles are correct, their measures right, their zeal according to knowledge.

8. Resolved, That any Anti-Slavery organiza-

tion, upon the principles contained in the Circular by Messrs Fitch, Towns and others, tend to divide the ranks, and weaken the influence and disainish the efforts of all true Abalitionists. DANIEL PALMER, Secretary of

New-Rowley Auti-S. Society.

RESOLUTIONS.

Adopted by a respectable number of Female Abolitionists, of Abington, Dec. 5th, 1837.

1. Resolved. That the American slaveholder assumes a right to convert a part of God's moral kingdom into articles of merchandize, for his own emolument and aggrandizement; and that, in case of servils war, the whole Confederation is pledged

to maintain that assumption. Therefore,

2. Resolved, That, the North has something
to do' with slavery; and the free states' cannot be
excused in the sight of God, from lifting up their united voice, and using all moral means, in accordance with the principles of the Gospel, to break the oke from the neck of the degraded and olden slaves,' and 'emascipate' themselves from

unhely combination.

3. Resolved, That it was reasonable to expect, that the Clergy of New England would be for to observe the fast which 'God has chosen, to the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and break every yoke; but the pusillanimity, backwardness and pre-slavery spirit of a large portion of them, has shamed the sacred office, and placed themselves in the attitude of those who bind heavy burdens, and levous to be borne, but they themselves would

gravous to be borne, out they themselves would not touch them with one of their fingers.

Resolved, That when these professed disciples hold their peace upon a subject of such vast interest and importance, they have no reason to complain, if the stones immediately cry out; as when the fire denartment' refuse to do their duty, and even throw combustibles into the flames, there can be no just ground of complaint, if the citizens, and even the ladies, turn out and endeavor to extinguish them.

5. Resolved, That William Lloyd Garrison, created, enlightened, and sustained by a Power unseen, to plead for the rights of the slave, and the cause of bleeding humanity, has planted himself by the standard of immetable justice; and that the banner, which, by divine aid, he has so consequously unfurled, is destined to become still more terrible to all combined opposition, and 'fair as the moon, clear as the sun,' shall yet wave over the whole dand. 6. Resolved, That without undertaking either to

justify or condemn Mr. Garrison's peculiar religious tenets, we deem his general course as a pioneer of Abolition, and the singular fidelity, boldness and independence with which he has conducted the Liberator, as adapted to render the most efficient aid in this high and holy cause, and such as should and will be sustained by every enlightened philan-

7. Resolved. That the work in which Mr. Garrison and other leading Abolitionists are engaged, is adapted to open the way for the final success of every great moral enterprize, and to promote the very objects, for which certain elergymen affect to feel so much trembling solicitude.

8. Resolved, That the 'Pastoral Letter,' the 'Clerical Appeal,' and 'Protests,' similar communications from Andover, and all kindred writings and movements, are just such attacks upon the cause of abolition, as are adapted to excite against it the prejudice of an unenlightened populace; t weaken the hands and discourage the hearts of those who are engaged in this great moral enter-prize; to prove the principles and fidelity of those ofersed to stand for the rig who have professed to stand for the rights of the slave; and that if any have been induced, by such indirect and unmanly pleadings for the 'grim ty-rant' of the South, to desert our ranks, it is evident they went out from us, because they were not of us.

PROCEEDINGS IN DANVERS.

The following resolutions were passed at a meeting of the Danvers Anti-Slavery Society, held Dec. 12th, 1837.

1. Resolved. That the murder of Elijah P. Love-joy, on the 7th of November, at Alton, (III.) by a lawless mob, while maintaining rights which be-longed to him in common with every free citizen, is an act of the most atrocions wickedness which

2. That this foul murder, together with the whole series of outrages committed on him and his press, for no cause but an honest avowal of his sen-timents, is a daring violation of the liberty of speech press, meriting our earnest cond

tion and rebuke. 3. That any power, which prohibits the liberty of speech and of the press, is persecute, wherever and by whomever it may be exercised; that the despotism of mobs is the worst despotism on earth; and that a people are not in the enjoyment of free-gom, when life, liberty or property is subject to That the freedom is already extensively sacrificed in this country; that, in the slaveholding states especially, the liberty of speech, of the pulpit, and of the press, (by mob despotism, connived at by public authorities) is denied to Λmerican freemen,—freemen under the Constitution of the United States,—free citizens of the freeest republic in the read-citizen is received in company with others.

East Fallowfills, Chester Co. Fa. 12th mo. 1837 Fallowfills, Chester Co. Fa. 1837 Fallowfills, Chester Co. Fa

Conted States,—free citizens of the freest repus-lic in the world, entitled in common with others to the protecting gain of our government. JAMES FULTON, Jr. Rec. Sec.

om before their eyes.

7. That the liberties of our country ought to be ed slave. 7. That the liberties of our country ought to be ed slave.

3. That the Liberator and its Ed tor shall be sustheir danger; that in these perilous times, there is lained, if we have, in consequence, to withdraw our patronage from all other Anti-Slavery publications; believing that, in the untrammelled support dom are bound in duty to unite their names, their of that preper and its editor, mainly depend, under means, their talents, and their influence, in support of rational liberty, and against every cause that is working the downfall of the free institutions slave; and with their fall, must those hopes wither.

Voted, That the above resolutions be signed by the President and Secretary, and published in the Salem papers, and in the Boston Liberator. ISAAC WINSLOW, Pres. SAMUEL W. KING, Rec. Sec.

MASON VILLAGE, N. H., Dec. 15th, 1837. BROTHER GARRISON :--

At a meeting of the Mason Anti-S'avery Society, held Dec. 5th, 1837, the following resolutions were offered, and unanimously adopted:

Resolved, That the course pursued by certain members of the A. S. Society in New England, in originating certain Appeals, calculated to divide the capits of Abolitionists, neets with our innovalified.

ranks of Abolitionists, meets with our unqualified supprobation.
Resolved, That we disapprove of the recent ourse of the New-England Spectator and its abet-ors, in endeavoring to organize a new anti-slavery ociety, and thus making a division in our ranks, d upon sectarian principles : admitting none o even follow them, if they are supposed to possess eligious opinions not evangelica',—themselves

breecedented in the annals of our country, dark in ts features, spilling the blood of innocence, and rampling on every principle of features.

mpling on every principle of freedom.
Resolved, That we deeply lament the death of

raded state of our country.

Resolved, That, in the opinion of this society, e Rev. Elijah P. Lovejoy died in the noble deence of the rights of every American citizen; and hat the sacrifice which he offered upon the altar of reedom and humanity, should never be forgotten

Resolved. That we consider it the duty of the sons of the Pilgrims, at the hazard of their property and lives, to maintain, and transmit to their posterty, the principles of liberty, pure and free as they were received from the Puritans.

ere received from the Puritans.
Resolved, That we consider every citizen called Resolved, That we consider every entirentially same to all, and without which con, in a special manner, to use his utmost influence and the safe from personal violence ice, in every lawful and proper way, to preserve Resolved, That the much ence, in every lawful and proper way, to preserve our rights—the liberty of the press, the pen, the tongue—and the security of life and property; and to stand by and assist those who are set to defend the laws, and protect the peace of the community. CHARLES A. EASTMAN. Secretary.

EAST FALLOWFIELD, Pa. 11th mo. 18, 1837. Dear Echand .

ings and sympathies, that we too may thus be instruments in that embodiment of sentiment, which alone can counteract the poisonous influence of those, who, in the vanity of self-conceit, denominate themselves 'clerical abolitionists,' and as such are endeavoring, by false assertions, and gr insinuations, the meanest and vilest form of lying,' to create jealousies and divisions in the househ of abolition faith. We need not add, that these marks are called forth by the late attack of the five clergymen of Boston and vicinity, upon the course of the Liberator. It is needless for us to review the various accusations preferred by those individ-uals. They have been amply laid before the pub-lic, and promptly refuted. It is evident, from their own showing, that their charges were wholly groundless and uncalled for. What a spectacle do hey present to the candid and consistent advocate slave! Five 'clerical abolitionists' voluneering their services in defence of men, who are uspected of practising what they preach-of men who attempt to justify the enslaving of their breth-en from the Bible! If ever offered service was ntemned, it must have been in this case.

Another grand cause of complaint against the Another grain cause of complaint against the Liberator is, that it is the instrument of propagating they centiments on topics disconnected with the unject of slavery. Though we may not take occasion here to assent to any of thy opinions, or dissent from them, yet we do most unequivocally delare, as our deliberate conviction, that thy course, in conducting the Liberator, has been strictly consistent as an independent editor, and a fearless, faithful, uncompromising advocate of the wronged and injured slave. It is too clearly evident that this charge originated in a narrow, sectar an big-

try, altogether unworthy of the christian character.
And for what purpose are these mighty efforts add to render the Liberator obnoxious? What even its enemies dare make the assertion. But we must have a 'new organization,' and, of course, the management of the anti-slavery cause must be committed to the hands of the 'clergy.' It is 'clergley.' It is 'clergley.' It is 'clergley.' Resolved, 4. That at the present crisis, it beearly evident, that if the appellants ever were of s, they are not now; from the fact that our most ter opponents have shouted hosannahs over their esertion, and welcomed with open arms these be trayers of the cause. Never, since the commence-ment of the present contest with American slavery, have our enemies manifested symptoms of such in-expressible joy as has been witnessed since the ap-pearance of the 'Clerical Appeal.' Already they read in imagination, on the scroll of destiny, the fate of the cause of freedom.

Yet the authors of all this mischief boast that nine-tenths of all the abolitionists of New England approve of their Appeal. Most certainly, they have, for once, reckoned without their host, if the have, for once, reckoned without their host, if the evidence already adduced is any criterion by which to judge. So far as our knowledge extends, if they count upon 'nine-tenths' of one-tenth of the abolitionists of Pennsylvania, they will overrate their influence just that much; for we do not know of one who does not condenn the Appeal.

Though this disturbance must be the source of deep sorrow and regret to every friend of the slave, who consider the matter of existing those who consider the matter of existing those who consider the matter of existing the same of the earth lines of the next the source of the following salutation, preamble and resolutions.

JOHN PARKHURST.

The Baptist church in Chelmsford, to send you a copy of the following salutation, preamble and resolutions.

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Whereas, as God has made of one blood all native the present and resolutions.

Whereas, as God has made of one blood all native the present and resolutions.

leep sorrow and regret to every friend of the slave,

course—trusting that thou wilt ever be, as here tofore, the mild yet fearless, the zealous yet prudent
advocate of the plundered slave, undeterred by
threats of lynch-law, 'prosecutions at common law,'
or 'clerical' anathemas.

Most respectfully thy friends in the cause of the
oppressed,

Preston Coates, Berjamin Clendenon, James
Fulton, Jr., Samuel Hurford, Susanna Taylor, Mary
Ann Coates, Rachel Lakens, Susan Falton,

Board of Managers of E. F. A. S. S.

4. That true freedom is already extensively sac- | EAST FALLOWFIELD, Chester Co. Pa. 12th mo.

lie in the world, entitled in common with others to the protecting agis of our government.

5. That he same evil has invaded the free States of the North and West, and travelled the length and breadth of our country; that the same opposition to practical liverty has originated mobs in Now-England; that the extreme difficulty with which the citizens of our metropolis procured of the city authorities the old 'Cradie of Liberty,' to rock sign of the Appellants was to sustain, as a paramani not vitality and operation the Awerican Pal. again into vitality and operation the American Pal-mount consideration, their peculiar sectarian views, ladium—liberty of speech and the press; and the even to the hazarding of the great interests of the onvulsions of almost expiring freedom with which slave; which opinion is abundantly sustained by convulsions of almost expiring freedom with which that hall shook, through the despotic attempt of the Attorney General, (in sympathy with his brother in office in the West, by whom the mob was inflamed to perpetrate the deed which this meeting was called to denounce, call alond on every citizen to speak out for liberty, while he may.

6. That the principal cause of the extensive sacrifice of American freedom is American slavery; that the signs of the times indicate, that slavery and the genuine spirit of liberty cannot long exist together in the same community; that the first aggression of slavery upon freedom is made upon the liberty of speech, of the pulpit and the press; thus William Lloyz Garrison, as the firm and fear-time the late appearance of a call for a new organization in New England, which virtually proposes to lower the standard of abolitionism, so as to take in those spirits who pretend that they have been deterred from connecting themselves with Anti-Slave-try Societies, because they could not endorse the severe language and inflexible principles of the grant and the genuine spirit of liberty cannot long exist together in the same community; that the first aggression of slavery upon freedom is made upon the liberty of speech, of the pulpit and the press; thus

ression of slavery upon freedom is made upon the of our beloved, and thoroughly tried coadjuto berty of speech, of the pulpit and the press; thus WILLIAM LLOYD GARRISON, as the firm and fear producing silence, until the evil becomes over-less advocate of christian abolitionism; and that whelming—thus keeping the people in ignorance or apathy, until they are exposed, perhaps, to absoute ruin, at least to tremendous excitement, when-ever that silence is broken, or the veil of that igno-rance is withdrawn, or attempted to be withdrawn but who, it would seem, care more for their sectarian notions, than they do for the poor and plunder-

4. That the mob at Alton, and consecred outrage, is another lamentable evidence. lownward course of our republic; and that every press and man in the land, that does not speak of language condemnatory of such lawless proceed-igs, ought to be held up as recreant to the cause f their country, of their fellow men, and of their

5. That we have heard, with feelings of deep sorrow, of the untimely death of the self-sacrificin heroic and devoted Lovejoy, who has fallen a ma tyr to free and christian principles, in a professedly free and christian land; yet, as abolitionists, we cannot but express our lesting regret, that our lanented friend did not meet the consequences of a

conscientious discharge of duty, unresistingly.

Voted, That the foregoing resolutions be forwarded to the Editor of the Liberator, with the request that he would give them an insertion in his

PROCEEDINGS IN PLYMOUTH.

At a special meeting of the Plymouth Anti-Slavery Society, held on the 1st of Dec. 1837, for the purpose of considering the deeply afflicting according the lawless violence which has stained our co

Resolved, That we deeply lament the death of he fathful and devoted Lovejoy, while it awakens nois, by lawless ruffians, while nobly endeavoring, in a constitutional manner, to establish the freedom and liberty of the press, is received by as theart-felt regret.

Resolved, That we have every reason to believe hat had the citizens of Alton been faithful in sastaining the laws of the land, and in frowning upon the conduct of those who destroyed the press of Mr. Lovejoy, the blood of that good man would rost, as it now does, cry to heaven for vengeance, us those who have been accessary to his death. Resolved, That this event calls upon every

erican freeman and Christian philanthropist to wake to the danger of mob law, and the necessity f sustaining inviolate those laws which are the same to all, and without which no man or women is

safe from personal violence.

Resolved, That the much lamented Lovejoy, is asserting his undoubted and constitutional right, the right of enjoying and protecting life, libesty and property, in refusing to yield to the threatening dictation of a blood-thirsty mob, thereby sacrificing his life as a marryr in the holy cause of Abolitizan, descrease a name to be held in everlating transmit eserves a name to be he'd in everlasting remea

Resolved, That the dread of such dangers shall The undersigned, the Board of Managers of the last Fallowfield Anti-Slavery Society, deem it their duty as individuals, as well as in their official apacity, to express to the their control of the last the spirit of slavery becapacity, to express to thee their sentiments, feelings and sympathies, that we too may thus be in-

SOLOMON RICHMOND, Pres.

EDWIN MORTON, Sec.

CONVENTION OF MINISTERS.

The following resolutions were adopted by the Worcester A. S. Society, subsequent to the Convention held in that town by the ministers of that.

Whereas, as abolitionists, we are deeply intersted in every movement that has reference to the ause of the slave, and is fitted to affect it for good or evil; and whereas a convention of ministers of Worcester County has just been held in this place, which we have attended as silent though not as uninterested spectators; and whereas the convenon now stands adjourned to some future day :l'herefore

Resolved, I. That whatever the result to which aid convention may at that time arrive, we rejoice a the movement, inasmuch as it is itself a settle nent of the question, that slavery is a subject with which ministers and christians have something to do

Resolved, 2. That in the proceedings as we have vitnessed them thus far, we have had a new and impressive illustration of the fact, that there is no middle ground between that of immediate emanci-pation and that of perpetual slavery, and that al greement on other grounds than that of immed te connection will be alike useless and injurious

Resolved, 3. That as the issue, on whole question of slavery is note made to curn in this country, is not whether slavery in the general and as a system, is a social, political, and moral evil, but or rener the Liberator objections? What whether in all cases and under existing circum-thas been offered for all this virulence of stances it be or be not sinful; therefore to admit its stances it be or be not similar, therefore with the innocence in any case, and to dispense with the cause it was established to support? No! not doctrine of immediate emancipation in such case.

ence to its support.

Resolved, 4. That at the present crisis, it be comes all abolitionists, ministers and people alike, calmly and kindly, yet firmly and undeviatingly to stand upon the ground of eternal truth in this mater, and on no account and for no consideration to lend their sanction to principles that come short of the truth—the whole truth—and which if allowed to pass current as good and genuine abolitionism, will be fraught with mischievous and ruinous recause of the slave. Dec. 6, 1837.

CHRISTIAN TESTIMONY.

MR. GARRISON: -It becomes my duty, as the clerk of the Baptist church in Chelmsford, to send

deep sorrow and regret to every friend of the slave, yet it is matter of rejoicing that those who consider their 'clerical dignity' as paramount to the great interests of humanity, have made such a timely withdrawal from our ranks.

Without saying more, it only remains for us to hid thee speed onward in thy straight-forward bid thee speed onward in thy straight-forward course—trusting that thou wilt ever be, as hereto-fore, the mild yet fearless, the zealous yet prudent rights; and that the church of God and his profession, and represent the face of the earth, and has endowed them with certain inalienable rights, among which are life, liberty and the pursuit of happiness; and as it is a fact, that in the midst of this reputed land of liberty, more than two and a half millions of human beings are held in abject servitude, and deprived of the use of those rights; and that the church of God and his profession.

who, at the present time, after having been thus comme themselves to early and to a people and protect.' So the people used the abominations of slavery, or advocate the mobbed and murdered them. All perfectly natur-Editors, friendly to the cause of Christ, are re-

nested to give the above in their papers. Chelmsford, Dec. 7, 1837.

IMPORTANT STAND

The Evangelical Congregational Church in lingston, (Kingston was fermerly a part of Plym-uth.) composed of the descendants of the pilgrams, aving inherited the same love of liberty which annated the bosoms of their fathers, on the last Sab-

d not to touch the unclean thing; and believing orcover, that while the church of Christ do fellowip such a system as that of slavery, the evils conected with it will continue and increase. Kingston, Plymouth Co. Mass. Dec. 31, 1837.

A 'TOWN CRIER'!

MR. GARRISON: DEAR SIR-A very curious circumstance took DEAR SIR—A very contain circumstance took lace in a neighboring town, (Newburyport,) a few recks since. A clergyman, who can not only boast f a birth and education in the land of the Pilgrims, it also of having 'The Puritan' among his own oductions, on an exchange with a brother minis-r, turned 'Town Crier' outright, and read the flowing 'outree' notice, 'Mrs. R. has lost, in or lowing 'outree' notice. 'Mrs. R. has lost, in or with money tied up in the corner. Whoever finds the same, and will return it, shall receive the thanks f the owner. It may seem rather astonishing to my, that a New-England Orthodox divine should fter a solemn sermon, read such a notice, especial y at the present time, when so much has been said than the 'desocration of the Sabbath' by Anti-Slavery efforts, &c., but all the apparent inconsisportance of the 'money tied up in the corner,' and also that the Rev. reader was nurtured in ' Bundlegh,' and has been intimately acquainted with

The black sheep in Topsfield pound.'

It would also appear, from the above specime of his discretionary powers, that the Rev. gentle-man does not lay claim to quite so high a preroga-ive as some of his younger brethren in your region ave attempted to do. Alas! for them. It is our them to pretend to papish infallibility, with The Fathers' and gray heads demolish, with stroke of their powerful example, all the fair fab-ric which they have creeted with so much labor and aracter.

SALISBURY: Dec. 20, 1837.

HUBBARD WINSLOW'S SERMON.

In defining 'republican tiberty,' he makes it mean LIBERTY TO SAY AND DO WHAT THE PREVAILING OICE AND WILL OF THE BROTHERHOOD WILL AL-ND PROTECT.' In accordance with this, he 'li you either do or publish any thing, right wrong, so far in advance of, or aside from, their destroyed; rejoicing in tribulation, I write to thee withiews (the people's) as to strongly excite their in-lignation, a mob is the natural coase quence.' 'By essing too severely upon public sentiment, and us occasioning frequent excitements and deeds every thing unsafe, and introduce the most tyran-nical of slavery.' It is thus that Hubbard Winslow ussociates himself with the Boston editors, and jus-ifies mobs—laying all the blame on those who say and do things which the voice of the brothersay and do things which the voice of the brotherhood will not allow. Mr. Lovejoy haid something
contrary 'to the voice and will of the brotherhood'
—something 'aside from their views'—and the
'brotherhood' shot him down. All Mr. Lovejoy's
fault, according to Hubbard Window, and his
amiable and candid and deep-thinking 'brotherhood!' Mr. Winslow talks very gravely about
Chestal's instruction his nearly in present to Arrist's instructing his people, 'never to resort to orce of arms to extend his kingdom;' 'never to rm themselves with weapons: 'about the wicked-THE ILLUMINATOR.

Through recent events, I have been prevented from issuing the land would protect the press, they should consider that Providence was against its operation for the present; that it was the will of God that it should not operate, but that the cause was to he should not operate, but that the cause was to he should not operate, but that his cause was to he should not operate, but that his cause was to he should not operate, but that his cause was to he should not operate, but that his cause was to he should not operate, but that his cause was to he should not operate. ould not operate; but that his cause was to be supply the subscribers with a moral urt's red by other means; 'thus making it out, that as I am not permitted to write or print myself. I shall ce of the brotherhood ' said we ought to make arrangements to have the list supplied with some e murdered for denouncing stealing, robbery, pictor, adultery, &c. it is the will of God that we hould desist; and after all this and more affecta-tion of abhorrence of fighting, and love of peace, a says—'men may protect themselves by arms. says-'men may protect themselves by arms sassins and robbers, in those sudden emer-which admit of no appeal to civil authori-This last clause seems to have been added y Mr. Winslow, lest it should be thought by his cople that, in what he had said against appealing arms, in order, as it would seem, to stiffe all sym or abolitionism, his people might not co dvance of or aside from their views, or 'to press no severely upon public seatiment;' or that he neant to 'say or do what the prevailing voice and ill of the brotherhood' would not allow or pro ct.'-Oh, no! Hubbard Wins'ow, Pastor of Bow in Street Church, cannot allow himself to 'say or do any thing but what the brotherhood will al-low and protect. He will take care how he 'pres-es too severely on the public sentiment 'of his people, or 'in advance of, or aside from their views,' est his church and people should mob him. If any f his people are wine-biobers, drunkards, adulter f his people are wine-bibbers, drunkards, adulter-rs, men-stealers, Mr. Winslow will not say any ng, 'so far in advance of, or aside from, their ws. as to excite their indignation,' lest they ould meb him. No, not for the world, nor for the alvation of their souls; not for the salvation of

rol, 'that it is our duty at the north to exile them i. e. slaveholders) from our communion and our Mexico, that a false step in our foreign pulpits, 'from such princip'es and means, my soul may involve the country stands aloof.' So does George McDuffie, and eveforeign and servile wor. ry slave-trader and slave-driver in the south; and does every pirate who steals men, women and children, and sells them, in Africa, on the high sentatives of the Commonwealth of Pennrylvania sens, or in Washington or New York. Yes, from the principle that, to hold man as property, a beast, Texas into this Union, would be a national calamthe principle that, to hold man as property, a beast, a chattel, is a sin under all circumstences, and that the pirates of Africa and the slave-drivers and mensicalers of the south ought to be 'exiled from our stealers of the south ought to be 'exiled from our structed, and our Representatives requested, to oppose any and every measure having for its object and means,' these despoilers and pirates of Africa, and these men-stealers of the south, with Mr. Winsand these men-stealers of the south of the sout and these men-stealers of the south, with Mr. Wins-low of Boston, 'stand high aloof,' lest they 'say and do what the prevailing voice and will of the brotherhood will' not 'allow and protect.' Man CONSTITUTED a slaveholder! 'Constituted,' olutions to the President of the United States, to brotherhood will not 'anow and protect. Man CONSTITUTED a slaveholder! 'CONSTITUTED.' (that is is the word) a separater of husbands and cluttons to the President of the United States, to each of our Senators and Representatives in Conwies, parents and children, a trafficker in the souls and bodies of men, defender of the poor, a man-stagler, a SLAVEHOLDER!—'by inheritman-stealer, a SLAVEHOLDER!—by inheritance! A professed minister of Christ declaring that from the principle, that a slaveholder does not sin necessarily, if he is only constituted such by inheritance, his soul stands high aloat. Phis is represented this County to meet on the 25th inst. for heritance, his soul stands high aloat. Phis is represented forming a County tail Slaver Society. Par share hereafter. As the acceptage of the State Society with a congruence, Mr. Winslow has down the description, that combines it is not to be belowed on the 24th, and will probable only and as a hard will please the people—what will be let.

sin, in any way, to free him or herself from the same, without delay.

3. Resolved, That it is the duty of every church of Christ, in the meckness and firmness of the gospet, to pleed the cause of the poor and needy, by bearing testimony against the principle and practice of slaveholding; and to lift up the voice of alarm, cry aloud and spare not, until the church of God, throughout the whole world, shall be cleansed from the guilt of his heaven-daring sin.

allowed and protected by their voice and will; and if we say and do what they will not 'allow and protected by their voice and will; and if we say and do what they will not 'allow and protected by their voice and will; and if we say and do what they will not 'allow and protected by their voice and will; and if we say and do what they will not 'allow and protected by their voice and will; and if we say and do what they will not 'allow and protected by their voice and will; and if we say and do what they will not 'allow and protected by their voice and will; and if we say and do what they will not 'allow and protected by their voice and will'; and if we say and do what they will not 'allow and protected by their voice and will'; and if we say and do what they will not 'allow and protected by their voice and will'; and if we say and do what they will not 'allow and protected by their voice and will'; and if we say and do what they will not 'allow and protected by their voice and will'; and if we say and do what they will not 'allow and protected by their voice and will'; and if we say and do what they will not 'allow and protected by their voice and will'; and if we say and do what they will not 'allow and protected by their voice and will'; and if we say and do what they will not 'allow and protected by their voice and will'; and if we say and do what they will not 'allow and protected by their voice and if we say and they mob us and murder us, the fact their indignation, and a mob was the natural, consequence. throughout the whole word, shall be cleaned from the guilt of his heaven-daring sin.

4. Resolved, That as a branch of the visible church, we can hold no fellowship or communion with those socioties, calling themselves churches, or with the persons calling themselves ministers, consequence. Christ and the Apostles world not consequence. present time, after having been thus confine themselves to say and do only what the intering it is a starty of a character and thereby defile the church of God, all? 'We ought to frown upon the conduct of intil they repent of, and put away this abomination those who rashly irritate the public mind, and excite

henceforth understand what is meant by 'republican liberty'—i. e. liberty to say and do just what the people 'will allow and protect!' Nothing more. Ministers, editors, lecturers, and statesmen,

T. C. COOK. FRIEND GARRISON

I noticed in the Liberator of 29th ult. an article from T. C. Cook, in which reference was made to the result of an interview with the Rev. Mr. Towne. Resolved. In view of the awful abominations of the sistenbolding system, that this church withhold ellowship from slaveholding ministers and slaveholding members of churches, believing that the revulence of God requires of all His people to ome out and separate themselves from all the revulence of the characteristics. There is a strong narty factor universities? There is a strong narty factor. you oppose, will prevent your success. He then told me that foreigners ought not to meddle with our institutions.'

My object, in referring to these remarks of Mr. My object, in referring to these remarks of Mr. Cook, is to say, that feeling interested, as one of Mr. Towne's parishioners, to know whether they were true, I called upon him with the enquiry. A physician of the city was present during Mr. Cook's interview with, Mr. Towne; and from the testimony of both these gentlemen, I feel fully authorized to say, the charges of Mr. Cook, so far as they refer to Mr. Towne, are false, both in the letter and smirit.

spirit.
While I have no doubt of your readiness to give this reply an insertion in your columns, permit me to suggest, that charity and justice may demand a withdrawal of the following editorial remark, until there shall appear further evidence to support it: 'It seems that the Rev. Mr Towne begins to think, with those who drove Mr. Thompson from this country, that foreigners ought not to meddle our institutions.'

And I cannot but express my regret, that the statements of strangers, testifying in their own be-half, should receive a ready response from our pub-lic oracles, especially when those statements are munity, well and favorably known among us as citens and christians.

With regard to Mc. Cook, it is probable that he

has been ill-treated and abused, and is now in impoverished circumstances. He, therefore, may have claims upon our sympathy and aid. But when he, a stranger, is refused admission as a public teacher and reformer, to our places of public instruction, he is not entitled to unbounded credence, if he defermer the placets of these where the property of the structure. if he defames the character of those who refuse him, when making out his own case. Particularly when we hear him saying, that 'he became obnoxious to some base drunkards, because he would not drink ardent spirits with them,' and then see him stepping up to a public bar-room, call for a tumbler of brandy, and drink it on the spot, as he has been seen to do in this city, I cannot but feel that his statements ought to be received cautiously, to so the least. Yours truly, J. C. W. Yours truly, the least.

Boston, Jan. 2d, 1838.

BROTHER GARRISON : Persecuted, yet not forsaken; cast down, yet not in the walls of a p.ison. These bars, bolts and walls restrain the natural rights, but the soul in Jesus is free. even in a prison. Prison walls, and iron doors, and massy locks, and bolts and bars, cannot deprive the soul of peace and rest in Him whose presence is life, and whose loving kindness is better than life; and whom to know aright is life eternal.

The court, you aware, sentenced me to pay a fine of \$20, for what they term a 'libel.' This fine I ought

Liberator ? THE ILLUMINATOR.

centious.

Friends of virtue! what say ye? Shall we strike a truce with bloated, enraged and damning lust? Shall we hide our heads, and five before the indelicacy of hell? Shall we heave not a sigh, drop not a lear, sp. word, and let injured virtue welter in her l lewdness proudly glory in her shame?

No—when our land on ruin's brink is verging, In God's name let us speak while there is time! Now, when the padlocks for our lips are forging. SILENCE IS CRIME!

Prayer-strengthened for the trial, come together, Put on the harness for the moral fight, And, with the blessing of our heavenly Father, MAINTAIN THE RIGHT! For Purity and Truth, Your friend in affliction and hope abounding,

JOSEPH A. WHITMARSH.

PENNSYLVANIA LEGISLATURE. Mr. Trson read in his place on Wednesday last, in the House of Representatives of this State, and laid on the table the following preamble and joint resolutions: Whereas, The government of Texas has made

salvation of their souls; not for the salvation of three millions of slaves; not for the regeneration a formal application to that of the United States, and redemption of the world, would he say any for admission into this Union—a disposition has thing, to excite the indignation, of men, and do any thing in which the voice and will of the broth-several of the states of the south, to impel Conany thing in which the 'voice and will of the brothcrhood' would not protect him!

Mr. Winslow says, it is a 'sin of the deepest dye
to kidnap and enslave our fe low beings,' and that
'shavery ought to be removed in the most christian,
safe and expeditious manner, a manner productive
of the most good and the least evil to all concerned.'
Then lest what he had said 'should press too severely on public sentiment,' lest he had said something 'so far in advance of, or aside from, their
views, (i. c. his people's) at to strongluc excite their
ulously fostered between it and neighboring naviews, (i. c. his people's) at the strongluc excite their
ulously fostered between it and neighboring nathing 'so far in advance of, or asice from, their basis mutual beneatt and good latth, should be sedviews, (i. e. his people's) at to strongly excite their indignation, he adds—that to the principle, that tions: and whereas, we are admonished by the every man upon whom slaves are entailed by inheritance, is guilty of sin for being thus constituted a slaveholder by causes over which he has no con-tion, the discontent of various Indian tribes within our borders, the wounded pride and the tenacity of country in a continued Indian,

Therefore,
Resolved, by the Senate and House of Repre-

THE FAIR. This endeavor of the women of Boston, to replenish

the treasury of the cause, has been more suc then any former one of a similar nature. The fair han any former one of a summar mature. The fair of 1834 produced \$300; of 1835, \$350; of 1836, \$600; and the present one of 1837, \$850. This regular incres is an index of the progress of the principles. As the s an index of the processon, the hands are moved with it.

These tairs are beneficial in another view than a finandal one. They increase the interest of a themselves in a Tause, which, because its principle are of universal application, cannot be too much in and they excite an interest where none before exists in the minds of the surrounding community. Many an in the minds of the surrounding surrounding. Many a individual, who would never have read an Anti-Slaven publication, or entered a lecture room, has been indu ed by curiosity, or the demands of the Christmas of New Year's holiday, to visit this annual scene of alo New Years; and has left it with a juster appreciation the motives, and a clearer comprehension of the measures, of those whom misrepresentation has led hig neasures, of those whom interpresentation has led him to misunderstand. The fair, this year, was a scene of quiet animation. It was an obedience of the trifeinjunction :- Be diffigent in business, ferrent in spirit, serving the Lord. In one part of the spacious vesting of the Marlborough chapel, (put in readiness for the oc of the Marioticity of the section by the active kindness of Mr. Sears, to whom the fair is much indebted,) might be heard an animated in cussion over the book and print table, as to the tendency of "pictorial representations" of slavery. In another by the table of refreshments, might be observed at by the table of reseasurements, mugat be observed in equally spirited one, touching the effect of abstaining om the products of slave labor. Here might be see a group of youthful faces, never before seen in Anti Slavery regious, examining the antique modeled monning mental vases, inscribed to the memory of LOVEJOY ad listening with a 'keener rush of blood' to the tal of his devotedness: and there, amid the confusion of gay toys, and the chat of the crowd, might be seen old r and graver brows, thought-struck by the noble vers es of Bulwer and Whittier, used as n stices and inscriptions. There was a reticule with this inscription:

A NEW-ENGLAND MOTHER When Mrs. Lovejoy beard of the death of her 100, she reptied, 'Tis well! I would rather my son hid fallen a martyr to his cause, than that he had pared recreant to his principles.'—A touching illustration of the 'appropriate sphere' of Woman. The reverse tore—

ELIJAH P. LOVEJOY, member of the ANTI-SLAVERY SUCIETY, who was

murdered defending the freedom of the Press Himois, November 7, 1837.

In the evil days before us,
And the trials yet to come—
In the stadows of the prison,
And the cruel marty rdom—
We will think of thee, O brother!

And thy sainted name shall be In the blessing of the captive, And the anthem of the free.

Other articles bore the beautiful prose Hymn of Mrs. Barbauld, 'Thou who sittest pining in captivity, weeping over thy sick child! though no one seeth thee, God seeth thee !'-to which so many owe it that they have, from childhood, been abolitionists in the abstract, and that they were ready to move with the grand ovement to abolish it. Most of the little implements thousewifery were covered with appropriate motion and devices. When pincushions are periodicals, and needle-books are tracts, discussion can hardly be stifled,

r slavery perpetuated. Some cradle quilts and other articles from friends in Reading, were finished with drawings and mottoes n indelible ink. A pungent article from friends in Ashburnham, demands notice for the felicitous inscription on the bag :- 'The kingdom of heaven is like un grain of mustard-seed, which a man planted, &c. &c. A little pair of infant's socks were marked, the widow's two mites.' Will those who have but two mite o give, recollect that the price for which these soll ill circulate information and argument, whose returns of influence and effort for the slave may be more than ill the large sums thrown into the treasury? Most of he articles met a ready sale, particularly the beautiful nes from Manchester, by Geo. Thompson; from Datgton, by A. E. Grimke ; and from Glasgow, Ly Jane meal. These were a great attraction. The balance of the pledge of \$1000, made by the Boston female to the Massachusetts Society, amounting to \$592, was

next day paid over. Grateful acknowledgments are due to the same generous friends of the slave, who furnished refreshments nd superintended the arrangements of the last year's fair-Mr. R. Goss and Mr. J. E. Fuller. The fair is also under obligations to Mr. Whipple of Newburypod, for a donation of books, and to two ladies of Boston for well-timed and plentiful supply of raisins, cake and

The throng of purchasers during the whole two days. he constant and unconstrained decorum on the part of both buyers and sellers, the complete success of the sale, and the disregard of the degrading prejudice against color, showed by the absence of complexional stinctions all nuite to sendenthis a west and interesting occasion, and one which it is hoped will annually occur.

The managers of the fair gratefully acknowledge aid from

e following sources. Hanover Juvenile Society. Soc. in Fitchburg, by Eliza Gill, 24.00 Kingston, by Miss Russell, Newburyport, by H. L. Stickney, 5.00 S. Weymouth, by Eliza F. Loud. N. Bedford, by Susan Taber, Cambridgeport, Groton, by Mrs. Rugg, Ashburnham, by Sylva W. Jones, 15.00 Roxbury, by Elizabeth Jones, E. Bradford, Jovenile, by R. D. Ladd and 23,00 P. B. Perry, Weymouth Juvenile, by Suzaa B. Hunt, 9,69 Quincy, by Miss Bramhall, Andover Juvenile, by Louisa P. Foster.

South Reading, by Hannah B. Eaton, Misses Gould, Miss Blaney, Margaret Jones, Louisa Phillips, 2.43
Our Audover friends sent a generous donation, probably nounting to more than \$50, but as the articles were apaised partly by themselves and partly by us, we are ast

de to be exact. Note. If any friends have forwarded donations for hich we have not given credit, will they have the kindness o inform us, that we may ascertain where they are, or corect our omission, as the case may be?

FAIR IN SALEM.

The Salem Female Anti-Slavery Society held their first sublic sale in the Masonic Hall, in Washington-Street, on ne evening of the 25th ult. The uncommon beauty and brilliancy of the Hall, with its crimsoned cortained mire rindows, was sensibly increased on that occasion, by is neavy Christmas dress of evergreens. A critical regard was paid to symmetry in the placing of the tables; and the arangement of the articles for sale-very few of which were xclusively ornamental-was ingeniously tasteful, groups of shade lamps and boquets of delicate wax flowers being insed at measured intervals. The Hall was constantly crowded, and masy persons who

me were unable to gain admittance. The com raised amounted, it is understood, to upwards of 8370. Salein, Jan. 5, 1838.

CARD.

CARD.

The Committee for the Salem Anti-Slavery Fair, gratefully acknowledge the receipt of articles from the East
Bradford Feunde Anti-Slavery Society, valued at \$25.
Salem, January 3, 1838.

35 The ministers in Worcester county are to held nother Convention in Worcester on the 16th inst. at 10 clock, to ascertain whether they are, in truth, the friends or loes of universal emancipation! At their forner meeting, such was their abhorrence of slavery, that, after a session of three days, -melancholy to relate! -- they had to separate, not being able to find suitable words to express their feelings! We pity them.

We are indebted to the kind attention of John Q. Adams for sundry valuable congressional documents. To We have made a fresh effort to accommodate enti-

lavery societies and correspondents, but still have on and a huge pite of manuscripts. Another communieation from bro, Pheips, on the copying several columns, will be given in our next

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I sand you by upon slivery, o drawn for the pholidays are over that such a paperacy, can be retained to keep the que gress. — Unit, LEXCE, or alle Here are es the Constitute have a clear, c that the object PEL SILENCE; part of Northecured to them think proper tare to enforce throughout the to do it? The as the New II vote against the they betray!
How much to
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JOURNAL OF THE TIMES.

From the Boston Atlas.

PETITION. PETFION.

Charleston Mercury, of Dec. 27th, the organ and of the Sub-Treasury nullifiers, conversal letters from a member of Congress, ral fetters from a memoer of Congress, the in a striking point of view, the true of the policy pursued by the Southern the vexed question of the Right of atter with which the people of the be made fully acquainted.

ional objection. no right to interfere with the Speaking of Patton's s, the congressional letter writer says:

The people at home must take up and ac The people at home has arrived who extrapled. The time has arrived who extrapled arrantees under the Constitution to the disposed.—Our views of the Connew glading and those of the Contrast be disolved.— Our views of the majority. An overnot those of the majority. An overnot those of the majority. An overnot those that by the Constitution, or
justified that Navery in the District of Coabelish the slave trade between the States;
which their being corried out of the
yrightist their being corried out of the
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they are—and prohibit it in all the
fortion on the contrast of the contrast
that the power of Congress
that the power of Congress o until an express constitutional pro-ty interference upon this delicate sub-res our very existence as a people, or dissolve the Union.

etter, the same correspondent says !by Express Mail, the Verment Resolutions sent, but will come up so soon as the er the Constitution, agitation and institt

express, distinct admissa ons, that under nal right to be heard; and of the Southern agitator is, to coston citizens, of a Right which is seby the Constitution, and which they to exercise. A few Southern States silence; to establish a reign of terror "Union! And how are they They are to do it by means of such me lampshire delegation, who uniformly he rights, the honor, the dignity of time ent, and of the constituents who r

a respect this letter-writing member of -and he no doubt represents correctly for the Constitution, when it stands in this own humors and opinions, may be on the following extract.

people of Vermont, the principle of the aws ought to be enforced against their decided. I understand, by the Suarem United States, that we had a right to proof Great Britain, from landing in And why not these people? They are with or without law, the Legislature t with or without tab, the Legisland, clude them from entering into the State ne principle of sell preservation which just a of negroes and free persons of color ably to these people. Our laws ar count of the color of the excluded, but principles and teelings which they ally to possess. If others, white or e-same principles and feelings, danof these same principles and feelings, deni-prace and safety, why not exclude them? the do this, and it will bring the matter home the has a right to do it, and whether she has a safety requires that she should do it.

bught that all this subject was embraced ad was confined to the code of Lynch; but my member of Congress cannot be satisfied anconstitutional, and tyrannical, and regulations are entered at length upon

te bank of his native State.
letters, among other matters, fully conand impossibility of any move towards a disupon this subject, appears

it not for Mr. Clay's influence, we would bring But Kentucky and connent up in a lay. But Kentucky are parslyzed by his counsels. Mr. of elevation to the Presidency, and of his er, restendictly upon the North-New Eng-Pennsylvania. You will perceive and note Smeytrama. You will perceive and note-ound in the Senate—giving back to the ur-he Anolitionists. Every resolute movement the topolect themselves, will be denounced anothe Union. The Union is every thing many aspirants of his party, and they are delinguished member of the Kentucky del-lacet, 'to surrender the question of slavery will be found to the control of the control of the con-Columbia to-morrow, rather than he integrity of the Union one step. a Fennessee are his followers tives from the Eastern

the Representatives from the Eastern rain-and the rest sympathize strongly of in the institution of slavery. Balti-the Pennsylvania line, are lukewarm, but the temper of the delegates is far perted. Virginia is divided. Senator i; and one half, perhaps a majority of firm in purpose, and ready for action. thin in purpose, and ready for action.

and the Richmond Enquirer are too cool,

and the Richmond Enquirer are too cool,

and the Richmond Enquirer are too cool, South Carolina, Georgia, a rise of self-security, or we are los

erable arrogance of the concluding sen ac above paragraph, is worthy of observa Georgia, Alubama, Missis ana and Arkansas, six States, which, al caunot muster a unlinen of free citizens . he aw, and that too by way of comput her twelve millions of freemen in the sesix States, which all together are a tress twenty-eight, to overawe the by consisting of fees hundred and fortu-

States, or if these members, think that ment of the Constitution is essential to fort and security, let them bring it forward frempt to course, a silence which the lon does not require, and to which, upon on man, behody but the collared slaves w damps are and New York, would or will

EXCITEMENT IN WASHING FON.

ceived, by the express mail yesterday mor-subjected letter from a friend in Wash-Tae Panaucs seem determined to precip. astrophe which no patriot can contemon people to meet the issue which these bet us at once declare to them in esceptible of misconstruction, that the or the abolition of slavery in the District hes, and for the suppression of the doas it is termed, will not now, can be granted-that our happiness and ad on a successful resistance to their as-and that, sooner than submit to the sament of their designs, we will, though it freeding, dissolve the Union which binds -that we cannot submit to be daily harlives threatened with invasion, they are resolved to persevere in their schemes, we are equally determined to em-and rather than this unhappy state

Senthern delegates take this firm and and, and leave the consequences to our rethren. We occupy the defensive postand up in support of our property, the rights guarantied to us by the C out own labor in our own way.

ulment of a Woman .- A colored man, re a Sommerville, New Jersey, had a colored But, like many of the slaves of the south, as a white says to be farrer than some of her mighbars. The populace believing her to and feathered her!!

U. S. CONGRESS.

SENATE.

THURSDAY, Dec. 28. Mr. Norvell of Michigan, introduced the following

solutions, which were ordered to be printed.

Resolved, That the Government of the United States is a national government only for the gene-ral purposes specified in the Federal Constitution: That the states of this Union, in all their reserved ights and powers, are separate, independent, and follows: vereign political communities:

by the people of one or more States, with the do-mestic institutions of any other State of this Union, with any of its reserved rights and powers over

ghts and powers left to them in the compact of the Union, would regard any attempt, on the part the Federal Government, under the pretext of gulating commerce among the several States, or ader any other protext whatever, to prohibit the omestic trade between any of the States, or the tizens of any of the States, allowed by them in

rill neither receive, nor entertain any petition, me-iorial, resolution, or other paper, praying Congress prohibit any such trade.

Resolved, That, as it would be a breach of the public faith of the nation to abolish slavery in the District of Columbia, without the consent of the people of the District, the Senate will neither reeive, nor entertain any petition, memorial, resolu-on, or other paper, praying for the adoption of such ess it proceed from the people of the District of Columbia.

WEDNESDAY, Jan. 3. The order of the day was the consideration of Mr. Calhoun's Resolutions, embracing his views of the relative rights and obligations of the general government and the states, more especially in refrence to the subject of s'avery ; and counter-resof Ohio. The Senate chamber was crowded. The adies' gallery presented a brilliant show of beauty and fashion, and all the privileged places on the, floor were occup ed by members of the other House, foreign ministers and the members of their legations, uished strangers, and others who were enti-the entree. The debate was very animated, lied to the entree. The debate was very animated, Messrs Calhoun, Merris, Preston, Bachanan, Bay-ard, Lumpkin, and Webster taking part. A vote

as taken on the first resolution, which was adoptby yeas and navs, 32 to 13. second resolution was then brought up for discussion, and on motion of Mr. Preston, the words an assumption of superiority' were stricken out. Mr. Morris moved an amendment, which Mr. Preson amended by moving to strike out ' moral, political, and religious. The Senate, by yeas and Mr. nays, 31 to 14, refused to strike out the words to the above named, 'moral, political and religious,' and it a co the resolution was passed, aves 31, noes 9.

The following sketch of the proceedings is from e correspondent of the Baltimore Patriot.

touching the subject of slavery, preceding them with some few remarks in their defence, vindicating bis motives and the general character of the Mr. Calhoun brought forward his resolutions

Mr. Murris asked for a decision of the question He wished to submit his resolutions as an amendent, one by one, to the resolutions presented by Mr. Calhoun. He said he regretted to hear the senator from South Carolina speak of Southern Rights as a distinct thing. As a Western man, se knew nothing of Western rights. He knew of no sectional division in our government. The states were one great whole, and admitted of no ivision. There was no such division in our gov-nment—none whatever. He was as much of a ate Rights man as Mr. Calhoun, but he differed th him altogether as to State Rights.
Did Mr. Calhoun mean to say that a question

cald not be discussed, having reference to an instituou in another state? Did he mean that an Oh man could not discuss the merits of an abstra question? That an Ohio press could not writiabout slavery? That writing was intermediding? That intertered with Southern rights, because I That intertered with Southern rights, because I chose, discuss the merits of any class or institution? Ir. Morris said he considered Mr. Calhoun's resoluting an attack upon the liberty of the press and this freedom of speech. He considered that a considered that a pass time would be a direct attack upon them to take the whole.

The speech of Mr. Smith is spoken of as being a masterly effort—not the less so, from its being unlearest rights given by God to man. The alien and sedits have was a sheet of white paper, compared with a principles capable of in the speech. and sedita law was a sneet of pared with a principles embodied in the resolutions. The remaint resolutions were far better and more weby of adoption, and his own he considered far leadangerous.

Without fater discussion, a vote was taken on no first resolute, which was adopted by year and he following is the first resolu-

Resolved, That he adoption of the Federal Conditution, the States spating the same, acted, severally, is free, independent and sovereign States; and that ach, for itself, by its in voluntary assent, entered the Union with the view tes increased security against all dangers, domestic as ell as foreign, and the more perfect and secure enjoyent of its advantages, natural, collical, and social.

olitical, and social.

The second resolution was then brought up for iscussion, and on motion Mr. Preston, the words liscussion, and on motion Mr. Preston, the words an assumption of superkty' were stricken out. Mr. Morris moved an amenant, which Mr. Preston amended by moving to take out moral, politically in the strick of the

il, and religious."
Mr. Calhoun opposed this renuously, and said e honed the Seinte would

mendment, only on the ground

of the Ohio Senator was to be opted.

Buchanan seconded the amalment, and Mr. Morris followed against the blution, in avor of the amoudment, and yet argued at if the oped it would be adopted.

embodied the real, unmitigated spirit of nullifica-

abolition, and wished that such power was grantthem. He had no opjection to men's expressing eir opinions, but if the abolitionists went to Geor-

the States of the Union. His remarks were directed in reply to Mr. Calhoun's, which he took up one as made in reply to Mr. Bayard. Allion, that the order just referre to be repeated; lector of testion, in the place of David Henshaw, resigned.

though late in the day, the Senate chamber was and also another, that Congress have constitution-crowded, and every one seemed to listen with it.—al power te abolish slavery in the District of Co-tense aftention. The remarks made to-day, were the first made during the present session by Mr. Mr. Wise inquired whether, under the rule, such

Mr. Webster rejoined.

Mr. W. Cost Johnson moved an appearation of page 18 of page 28 of page 29 of That any interference by one or more States, or y the people of one or more States, with the down the state of this Union, east to institutions of any other State of this Union, with any of its reserved rights and powers over their own domestic institutions and police, and are alone responsible for them, and that any intermeddling. After some converse with any of its reserved rights and powers over their own domestic institutions and police, and are alone responsible for them, and that any intermeddling. or with any of its reserved rights and powers over those institutions, is a palpable and dangerous infraction of the spirit of the Constitution of the United States, tending directly to disturb the peace and tranquillity of the Union, and to sever the links which connect us together as one People:

That the Senare of the United States, composed of the representatives of the representatives of the States in their soveright and powers left to them in the compact of rights and powers left to them in the compact of the states in their soverights and powers left to them in the compact of the states in their soverights and powers left to them in the compact of the states in their soverights and powers left to them in the compact of the states in their soverights and powers left to them in the compact of the states in their soverights and powers left to them in the compact of the states in their soverights and powers left to them in the compact of the states in their soverights and powers left to them in the compact of the states in their soverights and powers left to them in the compact of the states in their soverights and powers left to them in the compact of the states in their soverights and powers left to them in the compact of the states in their soverights and powers left to them in the compact of the states in their soverights and powers left to them in the compact of the states institutions and police of the chair finally decided that the question of or left into the chair finally decided that the Chair finally decided th

After the usual morning business to-day, which was not interesting, the Senate resumed the consideration of Mr. Calhoun's string of abstractions. The third resolution having been read,
Mr. Norvell, of Michigan, moved to strike out

any kind of property, recognized as such by their aws, as unconstitutional in spirit and in letter:

Therefore,

The the Sancte of the United States

Mr. Norvell, of michigan, moved to strike the words 'to give, as far as may be practicable, increased,' and substitute therefor, 'not to interfere with the,'—and in the last clause to strike out the

words 'instead of strengthening and upholding them, as it is in duty bound to do.' Mr. Norvell expressed his abhorrence of the proceedings of the abolitionists, as calculated to weak hem; but he could not consent to give any additional security to the institutions of that section. He thought the constitution, as it is, sufficient for their protection.

vinions of Mr. Norvell, and said he hoped he could yet obtain his support to the resolutions words which had been excepted to. He was the duty of the federal government to give additional stability and security to the omestic institutions of the states; and he thought man rights, and that indelible stain upon the justice ere could be no objection to an assertion of that duty. Surely, said he, the Senator from Michigan is not for putting the great and peculiar interest of the South alone, out of the pale of the increased

tion to give to all parts of the country.

Mr. Norvell, in reply, appealed to Mr. Calhot not to take away from the citizens of the North. the argument they possess against the abolition-ists, by demanding now for the domestic institu-

rovernment. He persisted in his objections.

even for the purpose of giving additional security to the domestic institutions. He denied that there was any power to interfere at all.

be wanted was, that the federal govern-What

uld yield for the sake of promoting harmony. Mr. Smith, of Indiana, then moved that a proviso

Mr. Calhoun opposed the introduction of these elementary truths, as having nothing to do with the world, n as a design to defeat the resolutions indirectly; by

were not consistent with the resolutions, which requested to present. ought to give way, he maintained that the whole

wednesday next, but after some conversation, he agreed to withdraw it for the present, and said he

jure freedom of speech and the right of petition, it was carried, ayes 32, nays 14.

or the constitution to abolesh slavery where it order, interruptions from all quarters of the

was then resumed, and on the adoption of an amend-ment offered by Mr. Morris, that gentleman has continued speaking till this hour, (2 o'clock, P. M.) thunder, or she will be answered with the Bowie

embodied the real unmitigated spirit of nullification, too, in its ition,—of South Carolina nullification, too, in its worst form. The resolutions throughout contained principles at war with our government, and he should therefore op use them.

Mr. Lumpkin, of Georgia, followed, and said that at though he was a Union man, he went strongly with the South upon this question. There was no division in the South upon this subject, none whatever, they were as one man. He regretted that the government had no power to check the spread of abolition, and wished that such power was grant.

The soft power was grant of the purest Christianity on his side. So warrant of the purest Christianity on his side. So warrant of the purest Christianity on his side. So warrant of the purest Christianity on his side. So warrant of the purest Christianity on his side. So warrant of the purest Christianity on his side. So warrant of the purest Christianity on his side. So warrant of the purest Christianity on his side. So warrant of the purest Christianity on his side. So warrant of the purest Christianity on his side. So warrant of the purest Christianity on his side. So warrant of the purest Christianity on his side. So warrant of the purest Christianity on his side. So warrant of the purest Christianity on his side. So warrant of the purest Christianity on his side. So warrant of the purest Christianity on his side. So warrant of the purest Christianity on his side. So warrant of the purest Christianity on his side. So warrant of the purest Christianity on his side. So exported that his high secred trust, in Iudiliane warrant of the purest Christianity on his side. So follow for pence only the pure of the Covernment to reduce the pure of the Government to reduce the pure of the purest Christianity on his side. So follow for pence only the pure as his letter goes in exhortation to the abolition-ists, increased stability and security to the domestic institutions of the Society of which you are a member, his document of the Iudilian and

(The Rese of Representatives did not sit on

Vebster.

Mr. Calhoun replied, and a brief and interesting pape, must not be laid on the table?

Mr. Owens of Georgia, moved, the question of nversation was kept up between the two Senators. consideration, (i. e. the preliminary question, r. Webster rejoined.

conversation as to the preceden

the order of the House, and the Chair must execute

From the National Enquirer.

LETTER FROM JOHN QUINCY ADAMS. Washington, 29th Dec. 1837.

MY RESPECTED FRIEND: Conformably to the request of Eli Nichols, the writer of the enclosed letter, I enclose it to you. With him I have not the pleasure of a personal acquaintance, and know nothing of him beyond what knowledge his letter itself gives. He did not know when he wrote, but you know, with what veen the bonds of the Union, and was ready to go hemence I was called to order, and with what peas far as any man in defending the South against remptory authority I was stienced, and commanded remptory authority I was silenced, and command to take my seat, for daring to pronounce the name of Lovejoy and the word murder in the House of Representatives of the United States. You know these are things about which we are not permitted Mr. Calhoun expressed his respect for the sound to speak in that Temple of Freedom, the Represenative Hall of the North American Union, and you can judge what prospect of success there can be for petitions to the assembly there sitting, for any easure of redress, or even for any note of reprobation, to brand with infamy that outrage upon hu

You have also seen, my friend, that the majority is not for putting the great and peculiar interest of the South alone, out of the pale of the increased defence which the government is under an obliga-District of Columbia and the Territories, and to the raffic in Slaves, they will not read, print, or refer

hem, or have any action upon them whatever.

Of each petitions I have presented hundreds signed by thousands and tens of thousands of names and I have, yet more on hand to present. tions of the South, greater security from the general government. He persisted in his objections. many of these petitions, I have received letters eral government. He persisted in his objections. Mr. Calhoun rejoined that he had only asserted of kindness and of confidence, and of hallowed zeal general principle, and since he was making a dec-transformed itself to marble, could fail to re-transformed itself to marble, could fail to re-spond. I have often longed to read those letters the position that the government was bound to afford the additional security he referred to, should be maintained.

Mr. Preston took another and stronger exception to the phraseology of the resolution. He thought it a concession of power to interfere with the state institutions. He was opposed to all interference, and that I will carry with me to another world the recent for the pressure of their settings additional security. memory of their petitions, and of the letters com-mitting them to my fidelity, as pleas to the mercy of Omnipotence, for the pardon of their sins and of

But I am now engaged in another and a kindred The President of the United States, in his annual message to Congress, has, if not specially recommended, at least instigated them, to measton and Mr. Calhoun in regard to this objection.
Mr. Hubbard of New Hampshire then appealed to Mr. Calhoun to necede to the amendment of Mr.
Norvell: and after some conversation, said he
Mexico; and that part of his message has already been referred to a committee, seven out of nine whose members—if not expressly selected to inserted at the close of the third resolution, to their concurrence with the views and wishes of the effect that nothing in the resolution should be President upon this subject—are under influence to put down the fundamental principles of stimulating them to a war with Mexico, which I be this government—namely, that all men are created lieve they are not able to resist. I am, therefore, free and equal—the right of the people to assemulate under strong apprehension that the majority of this ble and petition-freedom of speech and the press, committee will report opinion a giving countenance to those which the President has avowed, in his message to Congress, to the nation, and to the

In this emergency, I received a petition signed certain members of a Peace Society in Newtion as a design to describe resolutions induced by and colled upon the Schule to oppose it, and vote the resolutions down.

Mr. Smith replied, that if these elemenary truths mote perpetual and universal peace, which I was

I did so, and moved its reference to a select committee, with instructions to rend, consider, and The chairman of the committee port thereon. on Foreign Relations moved its reference to that ommittee, knowing that upon this question, the majority of the Mouse would vote with him. I then noved the same instructions to that committee Committee, which I had first requested. This be inflexibly resisted, and a majority of the House sustained him in refusing to instruct the Commit-Annuarion of Texas.—Mr. Preston moved that sustained him in refusing to instruct the Committee, s resolution, for annuaring Texas to the Union, be

would bring it in again on the first Monday in Feb-ruary.

Mr. Calhoun's Resolutions.—Mr. Calhoun's res-sable duty to seize the first possible occasion to olutions were then taken up, and the question being on the adoption of an amendment to the third resolution offered by Mr. Allen yesterday, providing that the resolutions should not be held to injure freedom of speech and the right of petition, it Mexico, is, in my judgment, still more exceptionable. Profoundly convinced that a war with Mex-Saturday, Jan. 6.

Mr. M'Kean introduced the following resolutions, which were, on his motion, laid on the table, to war of races for mutual extermination, I have not me up in order.

Resolved, That Congress possesses no power unexists in any of the States of this Union.

Resolved, That it is inexpedient to legislate at this time on the subject of slavery in the District of the support of my argument, e hoped the Serate would removely, and said this time on the subject of slavery in the District of some support of my argument, and solemn taking of yeas and nays upon the question, whether I should be permitted to proceed.

Mr. Robbins offered the resolutions of the Gentary who is an analysis of Rhode Island, remonstrating the proceeding of Rhode Island, remonstrating the proceeding of Rhode Island, remonstrating the proceeding of the annexation of Texas to the Union.

Mr. Preston and he roved his an andment to the mendment, only on the ground the annexation of Mr. Calhoun's resolutions of the Gentary was to be optical.

The consideration of Mr. Calhoun's resolutions of the Gentary was to be proceeded from any disorder on my part.—The war-whoop from the presidential palace has sounded to loud and too long for the still small voice of was then resumed, and on the adoption of an amend-

Mr. More is followed against the follution, in favor of the amendment, and yet argued at if the amendment was adopted, the resolution is continued speaking till this hour, (2 o'clock, P. M.)

P. S.—The amendment proposed by Mr. Morris his for the paths of Wisdom are Peace. I pray amendment was adopted, the resolution is contributed by a vote of thirty-two to nine. The amendment of Mr. Allen, adopted gesterday, was still, as he opposed the resolution, he is for weakening it as much as possible.

Mr. Bayard, of Delaware, said the resolution in the Mr. Bayard, of Delaware, said the resolution in the same dependent of Mr. Allen, adopted gesterday, was withdrawn, to be offered again at the close of the whole series. An amendment proposed by Mr. National Enquirer, the admirable letter of William begins as protection to Southern rights, he was in vote of thirty-four to eight. The question then recurred on Mr. Calboun's third resolution, which was adopted by a vote of thirty-four to eight. The question then recurred on Mr. Calboun's third resolution, which was adopted by a vote of thirty-four to eight. The question then recurred on Mr. Calboun's third resolution, which was adopted by a vote of thirty-four to eight. The question the recurred on Mr. Calboun's third resolution, which was adopted by a vote of thirty-four to eight. The question the recurred on Mr. Calboun's third resolution, which was adopted by a vote of thirty-four to eight. The question the recurred on Mr. Calboun's third resolution, which was adopted by a vote of thirty-four to eight. The question the recurred on Mr. Calboun's third resolution, which was adopted by a vote of thirty-four to eight. The decire of thirty-four to eight. The decire of the paths of t them. But the resolutions embodied prih Resolutions on the district of the character of our gover depted by the several States of this Union as a comditions, he said, every one of them non agent, in order to carry tine effect the powers is the only one in that letter to which I object, indicate the real unmitigated spirit of nullifies shich they had delegated by the Constitution for their and it must be with the confession, that he has the

LETTERS.

Saturday. I Saturd Received at the Anti-Slavery Office, 25, Cornhill.

BOSTON.

FRIDAY, JANUARY 12, 1838. RIGHTS OF WOMAN.

On Thursday of last week, a large assemblage of both

sexes filled the spacious Odeon, to listen to a debate on the part of the Boston Lyceum, whether it would be better for society if equal civil rights and duties were enjoyed by women as well as men. Two individuals poke on the affirmative, and three on the negative side of the question. It was almost unanimously decided against the women-of course; although, if we can apreciate simple truth and sound logic, in our opinion bose who sustained the affirmative (Messrs. Amasa Valker and J. A. Bolles) were victorious in every point Tiew. The speech of Mr. Walker was a mass of perir ent facts and forcible illustrations, in vindication o e intellectual, moral and social equality of woman with nan. The question under discussion, he said, was a old one, affecting as it did the happiness and interest o one half of the human race directly; but what question of reform had ever been proposed to mankind, that was n at at first regarded as a bold one? He related an anedote that is worth preservation. Some twelve years si nce, a few individuals held a meeting in Boston for the purpose of considering the practicability of not only orming but sustaining a Lyceum. A distinguished cit zen, who was present, seemed to regard the project as (topian : it would answer very well in theory, but not in practice : it might survive a few months, but as soon its novelty was lost, it would go down. The reply to him was, 'We intend to hitcl. on to it a powerful loca motive,-viz. the attendance and influence of woman,and then it will be sure to go ahead.' This was a new idea. Up to that time, it had not entered into the minds of men, that women could be either interested in or benefitted by scientific lectures. The plan was adopted, and the result had far surpassed the prediction. Mr Walker said that women had always been found on the side of humanity and religion, foremost in every good work; and the nearer they approximated to an equality of rights with the men, the better it would be for so

Mr. Bolles made a very neat, ingenious, and argumentative speech. It was claimed, he said, that prior ity of creation established the superiority of man over woman. If that were true, then the beasts of the field were superior to Adam; for they had precedence in ereation over him. Adam was made from the dust of the ground; but it was not until the breath of Jehoval had quickened his inanimate form, and immortality had been united to that which was mortal, that Eve was created from his side. The order of creation was from the imperfect to the perfect. The climax of Divine wisdom and benevolence was attained in the creation of woman. He reminded the audience, that the translators of the Bible did not attach to the words, ' help meet for him,' the Yankee meaning of 'help'-that is, a servant or domestic-but simply a companion and equal. The idea was not that Eve was to be useful merely in doing the kitchen and chamber work in Paradise, but that she should be the solace, the 'better half,' of the twain made one. As to the cating of the ferbidden ruit, Mr. B. said it was a remarkable circumstance. that Eve was induced to cat thereof, in consequence of her strong intellectual aspirations. The language of the erpent to her was- Ye shall not surely die : for God doth know, that in the day ye cat thereof, then your eyes shall be opened; and ye shall be as gods, knowing and and evil.' But Adam ate of the fruit obviously to gratify his appetite, or manifest his affection for his To the objection, that the punishment of Eve was that her desire should be to her husband, and he should rule over her, Mr. B. replied, that this punishment was hers, not necessarily or justly her posterity, by transmission or bequest of personal guilt, (and here he clashed with certain doctrinal notions) - and again. that it only went to show, that no such subjection to man was enjoined in Paradise, and consequently, in the restoration of our race from the fall by a co Savior, all inequalities, the fruits of that fall, ought to cease between the sexes. 'In Christ Jesus, there is neither male nor female, neither bond nor free, but all are ONE.' The instructions of Paul, on this subject, he argued, were clearly local and temporary in their application. Who were disposed to regard the apostle when he said, ' He that giveth in marriage doeth well, but he that giveth not in marriage doeth better,' as enoining celibacy, in preference to matrimony, upon people of every nation, and through all time? (For self,' said Mr. B. ' I am one of those unfortunate men who have been able only to do well. I leave those who contend on the negative side of this question to do better.

Mr. B. said that an equality of rights is not an iden tity of duties. The duties of men and women might be correlative, reciprocal, equal, but are not necessarily identical. There are some employments, which mer can better follow than women. The average physica strength and muscular energy of men exceed the the other sex : and yet women, in some countries, perform nearly all the drudgery and toil. But, as a moral and intellectual being, woman is entitled to exercise the same rights and enjoy the same privileges as man. Whether Mr. B. argued merely for the occasion, as disputant, or with sincere convictions of the truth of what he uttered we do not know; but his speech was

good one. Those who spoke in the negative were very careful express a high regard for woman-of but then, she must keep (one of them said, in his haste she ought to be made to keep') in her 'appropriate phere,'-a phraseology too indefinite to enable to know how much or how little was intended by it. except by observing the spirit of these impounders of stray women. Bad illustrations and worse witticisms supplied the place of sound arguments; and 'chimeras re' were conjured up as the inevitable consequences that must arise in admitting the sex to equal rights and privileges. It was thought a capital joke to suppose a rigate ' manned, ne, womanned' for a cruise upon the ocean. It was asked, how would it look to see the delicate hands of women managing thirty-two pounders in a conflict with the enemy, and these feminine warriors wading up to their knees in blood? Why, shockingly, And so it is a shocking sight to see men en no doubt gaged in such a horrid work. But the gospel of peace birbids our race, without distinction of sex, fighting und er any circumstances. It commands every human bein g to love, not to kill his enemies; and when smitter by the hand of violence on one cheek, to turn the other also. The argument was a barbarous one, and therefore not entitled to christian consideration. We were told that woman's empire is the heart, in which it is her privilege to sway the sceptre of dominion. A most unmeaning flourish of words! Can any reason be give n, why a man may not jointly rule in the same empire? why he should not govern solely by love as well as woman?

Though the arguments, in this discussion, were all on the side of the women, yet these were powerless against the prejudices, the pride and love of supremacy, the monopoly of power, on the part of the men. The unassimity with which the question was decided in the neg stive, and the uncourteous exultation which followed the decision, only revealed how feebly Christianity, -that grand leveller of arbitrary and unnatural distinctions,—is apprehended even in republican, Christian America. Observe—women were not allowed to speak or vote on the occasion. There were at least two present, (A. B. and S. M. Grimke,) who, if they could have been permitted to speak in behalf of their sex, would have made a noble detence. It was like a meeting of slaveholders, to discuss with all gravity the question whether their slaves, if emancipated, would be in a better condition than if kept in bondage : and, having muzzled their victims, so that their wishes could not be expressed or known, coming to the rational conclusion that to extend their 'appropriate sphere' beyond the boundaries of a plantation, would be injurious to them and detructive to the welfare of society!

However, there is nothing like agitation. Free discussion will finally break all fetters, and put down all usurpation. The discussion of this question respecting the Rights of Woman is very important—its decision, at the Odeon, is of no consequence. Both sexes are ulti-mately to stand upon the dead level of humarity, equal in rights, in dominion, in honor, in dignity, in renown They are far from occupying this position now. Even by the laws of this boasted republic, women are almost regarded as non-entities, as household appendages.— Their rights and liberties are entrusted, to a fearful extent, to proud and tyrannical men. If they would be

emancipated, they must achieve their own deliverance : for when have the usurpers of mankind voluntarily surrendered their ill-gotten power? They must respect themselves: learn to despise outward ernament, and evet inward worth; cultivate their minds, and inform their understandings; and vindicate their cause in the light of a pure and resplendent Christianity.

N. B. Since the foregoing was in type, we have received an excellent communication by 'A Friend of Woman,' respecting the discussion at the Odeon, which we shall publish next week. Read the admirable Letters on our last page.

GOVERNOR'S MESSAGE.

The message of Gov. Everets was delivered to the Legis-ature of this State on Tuesday last. It is a well-written ocument, but is chiefly occupied with speculations spon the urrency. Before his election, Got. E. declared that he was ery much opposed to slavery; but though he knows that here is no other question in which the people of this Commonwealth feel so deep an interest, none which will proba-bly challenge the attention of the Legislature more carnestly, by challenge the attention of the Legislature more carrierly, yet no person would suppose, on reading his message, that there is such a being in all the land as a sawe; or that any traffic in slaves and souls of men is carried on at the Seat of the National Government; or that the abolition of slavery in the District of Columbia and in the Territories is a question deserving any consideration. The Governor wrote his message in full view of the alarming fact, that the right of the people to petition has been again denied in both uses of Congress: yet he says not a sy. such trifling importance. Why should he ! Is not an erray npon the banking system incomparably more important than one upon human rights—THE TRAMPLED RIGHTS OF THE FREEMEN OF MASSACHUSETTS? He has a short paragraph respecting the annexation of Texts to the Union; but even for that, the people are indebted to the fact, that the Governor of Rhode-Island bad transmitted a copy of resolutions on this subject, passed by the General Acably of that State, which Gov. E. was bo to the Legislature. We do not make these remarks in the spirit of captionsness; but such official insensibility is highy reprehensible. The following is the paragr. ph on Texas: *I have received from the Governor of Rhode Island, a copy of resolutions, on the subject of the annexation of Texas to the Union, passed by the General Assembly of Rhode Island, at whose request I transmit them to the two houses. This measure, surveyed in all its aspects, appears to me among the most momentous ever submitted to the People of the United States, involving considerations both of domestic and foreign policy, of the gravest and most alarming character. The ambition of extended empire has proved rainous for vertical control of the state of the st

ubly feaught with peril to its prosperity and permanence

The avowed objects of the

to regin poncy, of the gravest and most atarining character. The ambition of extended empire has proved ruinous to every powerful State, which has arisen in the world. It is peculiarly at war with the spirit of a confederate republican government, whose greatest dangers spring from the unavoidable diversity of sectional interest, in the different parts of a

rery extensive religion. The avowed object

VERY FRANK. The New-York Observer, alias Joseph Tracy, referring to the 'new organization,' for once, frankly and consist

It is idle to withdraw from the Massachusetts Society, secause it attacks the clergy and benevolent institutions, and ecome auxiliary to the American, which is guilty of the americans. That society must expressly take back and condenn considerable portions of its annual reports and other publications, before ministers generally can regard it otherwise than as an enemy."

It is plain, from the above, that Mr. Tracy regards the ttack of the pseudo 'evangelical' abolitionists in this city. upon the Massachusetts Society, as virtually a condemnaion of the American Society and all others of kind principles. He is right-it is so. To refuse to co-operate with the State Society because its members are not all of one peculiar faith, and yet to unite with the Parent Society which embraces men of every religious persuasion, is a rare piece of folly, of which men who have any regard to decency of

sistency would be aslanned. As for the assertion that unti-slavery societies attack the clergy,' &c. it only means that they resolutely refuse to be ny respector of persons; and that when they see a wolf in cep's clothing, like himself, their regard for the safety of the flock induces them to 'cry aloud and spare not.' Those ministers, who are faithfully pleading the cause of their easlaved and perishing countrymen, have no complaint to make against any of our associations. It is only the 'dumb dogs' who cannot bark, that are reprobated by abolitionists.

'For this, my son, was dead, and is alive; was lost, and is found.' Moses Grandy (a respectable and worthy colored esident of this city,) wishes us to state, for the information of those kind friends who furnished him the necessary means, that he has succeeded in redeeming his son from slavery, having been obliged to pay \$450 for his freedom. The case of Mr. Grandy is one of extraordinary interest. He was born a slave, and has paid for his own freedom not less than three times, at a high price, having been twice sold after paying the price stipulated to his knavish owners. He has since paid or the liberation of his wife, and the son above alluded to. and has still in slavery six other children, of whose fate and location he is ignorant.

T. C. Cook .- In reply to our correspondent J. C. W. we have merely to say, that inasmuch as Mr. Cook chose to ake his charges over his own signature, we had no objetion to his being publicly heard; holding ourselves bound, as in all similar cases, to correct any mistake or misrepresentation that might be detected. From the behaviour of Mr. Towne for the last five months, we had no reason to doubt that he uttered the language attributed to bim by Mr. Cook Indeed, Mr. C. assured us that several ladies were present. who heard the conversation, and who know that he has stated the simple truth. We should like to bear Mr. Towne's version of his own language. Mr. Cook is now in St. John, N. B. If he is a brandy-drinker, (as J. C. W. affirms,) then we shall place little reliance upon any of his statements.
We regret that he is not here to answer for himself.

Our readers must make their own comments man the proceedings of Congress. The Senate seem prepared o swallow Mr. Calheun's disgraceful resolutions whole. The passage of ten thousand such resolutions would only serve as so many fresh stimulants to the friends of

emancipation to renewed effo; ts. We are happy to learn that our friend Whitmarsh who is now lying in Leverett-street ail, for concience sake-can say with one of old, 'Stone walls do not a prison make, nor iron bars a cage."

MASSACHUSETTS ANTI-SLAVERY SOCIETY.

The annual meeting of the Massachusetts Anti-Slavery Society will be held on the 24th inst. at 10 o'clock, A. M., in this city. Distinguished advocates of the cause of en ancipation, from abroad, are expected to be

Auxiliary societies are requested to send delegates. They are also requested to send to A. A. Phelps, imediately, by mail or otherwise, the name of each society, the time of its formation, the number of its memers, and the names of its President and Secretary. There are many of the Societies in the State, that have never been reported at all, and many more, the reports rom which are very imperfect. Special and immediate attention to this matter is therefore earnestly desired.

FRANCIS JACKSON, Pres. WK. LLOYD GARRISON, Cor. Sec. Boston, January 4, 1838.

NOTICE.

The Old Colony Anti-Slavery Society for the County of Plymouth, will hold a special meeting at the meeting-house of the first parish in Abington, on Wednesday, the 17th intant, at 10 o'clock, A. M. All the town Anti-Slavery Societies in the County, are earnestly requested to l represented, and to take all proper measures to have the meeting duly notified. In towns where societies do not exist, all persons friendly to the objects of the Society, are respectfully invited to attend; and all who feel that the recent outrages against the right of petition, freedom of speech and of the press, and the liberties of the people, denation, are called upon to come forward, resence, to give countenance and support to the delibera-

ns of the proposed meeting.

By advice of the Board of Managers. HORATIO G. WOOD, Pres't.

Middlebore' Jan. 5, 1838.

ADELPHIC UNION. John S. Williams, Esq. will lecture before the Adelphie nion on Tuesday evening next, at the Smith school house, Belknapst. Subject-Geology, together with an investiga-tion of the causes of volcances and earthquakes. Lecture mence at 7 o'clock.

MEETINGS IN OLD HAMPSHIRE.—The anniversa-ries in the three counties commonly known as 'Old Hampshire,' in Massachusetts, were held this week, viz: Hampslen, at Springfield, on the 9th; Hampshire, at Northampton, on the 10th; and Franklin, at Greenfield, on the 11th.

Herbage and grass luxuriantly grew, And bads and blossoms clustered on the trees: Vigorous with joy, the merry songsters flew, And gaily caught the vivifying breeze.

The castle browsed spon the verdant hill, And peaceful flocks reclined beneath the chade oandman went joyful out to till The fertile fields, where all his hopes were laid. Next summer came. The flowers began to die,

And pionsing landscapes lost their lively live; The grass and forest trees were pareled and dry, Save when they sparkled with the moraing dew Then autumn came, with chilling frosts and snows, To scatter nature's leveliest things around, And bid the forest sleep in cold repose,
'Till vermal suns should burst the frozen ground.

Now all have gone, that once was bright and gay; They 're passed before me like a pleasant dres Thus all I love and cherish saust decay, And life will e'en a fleeting pageant seem Delight and love once danced along my road,

And holy truth drops o'er my heart-distilled; A knewno grief-my soul went up to Ged, And with His matchless love 'twas daily filled It was the spring of life; -fresh flowers were strewed Where'er I turned my headless, wandering feet; With every sun was happiness renewed, And every drop of life's full cup was awast

that now 'tis changed ;- the current in my coins Flows dull and wearily, as if 'twould stone But still my grateful soul this truth retains, The Lord has been and still will be my prop

Yes-I am in the autumn of my dave-Just lingering on the boundary of time; But onward, pictured out to faith, there layer A scene of glory, endless and sablime.

On thy fair brow, aspiring, thoughtless youth, The finger of destroying time will res And thou wilt learn, ere long, this simple truth, That all the world calls pleasure is not best Improve thy days in those pursuits that bring

True satisfaction to the longing soul; Then shalt those bloom in everlasting spring. Where waves of joy will o'er thy bosom roll.

> For the Liberator. THE MARTYR AT REST.

Lamented Lovejoy! cold in death thy form-No demon's shout disturbs thy silent rest; Thou hearest not the raging of the storm, That now is rolling through the mighty West; For the cold clod is lying on thy breast. 'O, sweetly rest thee, in a martyr's grave! Thy spirit's now rejoicing with the blest .; The flag of Freedom o'er thy dust shall wave

And round thy modifiering bones shall tread the ca

The breeze that wasts thy melanchely fate, To spirits linked in unison with thee, Shall fan the flame, their flagging zeal elate, And roll the solemn knell from sea to sea. And where one friend has been, there two shall be; And prayers and alms together shall arise, As a memorial to the holy Three; For He who hears the helpless raven's cries.

> From the New-York Evangelist THE WITNESS CLOUD.

Will wipe the tear from off the mourning captivelecaes

1. Awake! ye warriors of the Truth! wake all,

Who, for eternal right with God's own sword, Stand in your hearts committed; nor recall One step siready taken, nor one word, Let not your brother's fate your souls appal! Not thus were ancient martyrs e'er deterred From their own purpose. Hark! on you they call-Prepare ! to fill the posts of those that earliest fall." 11. So did those valiant ones of ancient days !

Toiled, fought and suffered until life was done; They felt the truth within them, and could gaze On future things, that must be lost or won, As if they present stood. "Twas heaven begun, When magic Faith her own bright scenes o They to their red baptism-rejoicing run'! They gained immortal vigor from their Head,
And joined the Witness Cloud—the host of glorious dead? HII.

Oh, how it hangs in Meaven-that gorgeous Cloud. lling its golden slopes mid asure 6 And bidding still its pillowed couches crowd. Where rest the martyre, and where hang their shields ! How bright the lessons, which their stary violds, Of mighty deeds and patience under scorn.
See how the Truth of God their form reveals, In shadowy grandeur, from the gates of morn : So swells that Witness Cloud for ages yet unborn! av.

Gare on that Cloud, thou Fiend of Hell, accurat: See in each glowing fold the chariot shine, In which each martyred spirit, as it burst From racking pains, from every wile of thine, Rode to its lofty home-its throne divine ! Hark! thou that stoopest to the serpent form, Thou that inhabitest the groveling swine, Thou that couldet haugt and madden, e'en the swarm Of hungry tigers fieres, that sported midst the storm

Of PERSECUTION, when its whirlwinds rushed Around the homes and altars of the saints!

Thou that wast joyous when their life-blood guilled, Thou that hast feasted on their sore comp See! how the hand of Truth their triumph points And images their glory on the sky! Archangel fallen! thou that ne'er regain's Thine ancient seats of light and power on high. Hark! from those very seals, TRET shout their victory !

The suffering of the faithful and the just, Beneath Oppression's hand, and for the opp Shall never be in vain! Their boly TRUST In God's own undeceiving word, once placed Firm as the house which Wisdom builds, shall res On the deep rock unshaken? It shall stand, Pouring forth blessings while itself is blessed, Growing more strong, more visible, more grand, Cutil, a glorious orb, it shines o'er every land !

HYMN.

Written by Miss P. P. Morse, and sung at a mee Lowell, to commemorate the death of E. P. Lovejoy. Now 'rouse ye '-for the 'storm hath come,' The wise have presag'd long:

Be firm, for truth, and strong. The banner's folds are stained with gore, The stars are drench'd in blood, The crimson of that food. And must the stern New Englander.

Upon his sterile sod, Bow with his forehead to the south. In worship to his God? And must be speak no more for truth, And stand no more for right-But when the storm of mal A refuge seek in flight ? Never-'tis written on the earth. His feet have always trod,

"Tis graven by his God. there's life within the land: The forest oak shall bow As thou, New England, thou.

INVOCATION. Spirit of Freedom, on ! Oh, pause not in thy flight, Till every clime is wen, To worship in thy light!

EQUAL RIGHTS.

LETTER III. The Pastoral Letter of the General Association of Congregational Ministers of Massachu-Harerhill, 7th Mo. 1837.

DEAR FRIEND, - When I last addressed thee, I had not seen the Pastoral Letter of the General Association. It has since fallen into my hands, and I must digress from my infention of exhibiting the condition of women in different parts of the world, in order to make some remarks on this extraordinary document. I am persuaded that when the minds of men and omen become emancipated from the thraldom of superstition and 'traditions of men,' the sentiments contained in the Pastoral Letter will be

recurred to with as much astonishment as the opinions of Cotton Mather and other distinguished men of his day, on the subject of witchcraft; nor will it be deemed less wonderful, that a body of divines should gravely assemble and endeavor to prove that woman has no right to 'open her mouth for the dumb,' than it now is that judges should have sat on the trials of witches, and solemnly condemned nineteen persons and one dog to death for witchcraft.

But to the letter. It says, 'We invite your attention to the dangers which at present seem to threaten the FEMALE CHARACTER with wide-spread and permanent injury.' I rejoice that they have called the attention of my sex to this subject, because I believe if woman investigates it, she will soon discover that danger is impending, though from a totally different source from that which the Association appre--danger from those who, having long held the reins of usurped authority, are unwilling to permit us to fill that sphere which God created us to move in, and who have entered into league to crush the immortal mind of woman. I rejoice, because I am persuaded that the rights of woman, like the rights of slaves, need only be examined to be understood and asserted, even by some of those, who are now endeavoring to smother the irrepressible desire for mental and spiritual freedom which glows in the breast of many, who hardly dare to speak their sentiments.

'The appropriate duties and influence of wo-

nen are clearly stated in the New Testament. Those duties are unobtrusive and private, but the sources of mighty power. When the mild, dependent, softening influence of woman upon the sternness of man's opinions is fully exercised, society feels the effects of it in a thousand No one can desire more earnestly than do, that woman may move exactly in the sphere which her Creator has assigned her; and I believe her having been displaced from that sphere has introduced confusion into the world It is, therefore, of vast importance to herself and to all the rational creation, that she should ascertain what are her duties and her privileges as a responsible and immortal being. The New Testament has been referred to, and I am willing to abide by its decisions, but must enter my protest against the false translation of some passages by the MEN who did that work, and against the perverted interpretation by the MEN who undertook to write commentaries thereon. I am inclined to think, when we are admitted to the honor of studying Greek and Hebrew, we shall produce some various readings of the Bible a little different from those we

followers in his Sermon on the Mount. He lays down grand principles by which they should be governed, without any reference to sex or laid upon her as an accountable being, and that ondition :- 'Ye are the light of the world. A city that is set on a hill cannot be hid. Neither lo men light a candle and put it under a bushel, do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good the pretty simile, introduced into the 'Pastoral shine before men, that they may see your good works, and glorify your Father which is in Heaven.' I follow him through all his precepts, and find him giving the same directions to women as to men, never even referring to the distinction now so strenuously insisted upon betinction now so strenuo tinction now so strenuously insisted upon be-tween masculine and feminine virtues: this is coral lips, and knights in armor clad; but it one of the anti-christian 'traditions of men' which are taught instead of the 'commandnents of God. Men and women were CRE-ATED EQUAL; they are both moral and accoun-and women. Ah! how many of my sex feel in able beings, and whatever is right for man to

But the influence of woman, says the Association, is to be private and unobtrusive; her light is not to shine before man like that of her.

Thing in the bonds of woman and of a spear. brethren; but she is passively to let the lords of the creation, as they call themselves, put the bushel over it, lest peradventure it might appear that the world has been benefitted by the rays of her candle. So that her quenched light, according to their judgment, will be of more use than if it were set on the candlestick. 'Her influence is the source of mighty power.' This the account of that oppression which woman since he laid aside the whip as a means to keep woman in subjection. He spares her body; but the war he has waged against her mind, her heart, and her soul, has been no less destructive this intercourse is, in my apprehension, derog that has been to less destructive this intercourse is, in my apprehension, derog that has been to less destructive this intercourse is, in my apprehension, derog that has suffered in every age and country hour construction. well learned the lesson which MAN has labored and, instead of regarding each other only in the crite, pretend to submit, but gain your point, ion, and that she will receive the same blessings has been the code of household morality which she confers, is rarely held up to her view. On woman has been taught. The poet has sung, the contrary, man almost always addresses in sickly strains, the loveliness of woman's deechoed by those who profess to teach the relig- access to her heart; and when he has gain man whose breath is in his nostrils, for wherein of his pleasure—the minister of his temporal is he to be accounted of?' Man says, depend comfort. He furnishes himself with a housevays.' Man says, believe it not, I am to be or

But we are told, 'the power of woman is in master. her dependence, flowing from a consciousness of that weakness which God has given her for her protection. If physical weakness is allu-God in the creation of woman, can believe that ded to, I cheerfully concede the superiority; if she is now fulfilling that design. The literal brute force is what my brethren are claiming, I translation of the word 'help-meet' is a helpam willing to let them have all the bonor they er like unto himself; it is so rendered in the desire; but if they mean to intimate, that men-septuagint, and manifestly signifies a compan-tal or moral weakness belongs to woman, more ion. Now I believe it will be impossible for than to man, I utterly disclaim the charge. Our woman to fill the station assigned her by God, powers of mind have been crushed, as far as until her brethren mingle with her as an equal,

PASTOR for instruction.' Several points here mand attention. If public prayers and public efforts are necessarily ostentatious, then 'Anna the prophetess, (or preacher,) who departed not from the temple, but served God with fastings and prayers night and day, and spake of Christ to all them that looked for redemption in Israel,' was ostentatious in her efforts. the apostle Paul encourages women to be osten tatious in their efforts to spread the gospel, when he gives them directions how they sl appear, when engaged in praying, or preaching the public assemblies. sociation of Congregational ministers are ostentatious, in the efforts they are making in preaching and praying to convert souls.

But woman may be permitted to lead relig-

ous inquirers to the PASTORS for instruction. Now this is assuming that all pastors are better qualified to give instruction than woman. This utterly deny. I have suffered too keenly from the teaching of man, to lead any one to him for instruction. The Lord Jesus says,- Come unto me and learn of me.' He points his followers to no man; and when woman is made the favored instrument of rousing a sinner to his lost and helpless condition, she has no right to substitute any teacher for Christ; all she has to do is, to turn the contrite inquirer to the Lamb of God which taketh away the sins of the world.' More souls have probably been ost by going down to Egypt for help, and by trusting in man in the early stages of religio experience, than by any other error. Instead of the petition being offered to God,—'Lead me in thy truth, and TEACH me, for thou art the God of my salvation, '—instead of relying on the precious promises—' What man is he that feareth the Lord? him shall HE TEACH in the way that he shall choose'- I will instruct thee and TEACH thee in the way which thou shalt go-I will guide thee with mine eye'-the young convert is directed to go to man, as if he were in the place of God and his instructions assen-

tial to an advancement in the path of righteousness. That woman can have but a poor ception of the privilege of being taught of God, what he alone can teach, who would turn the religious inquirer aside' from the fountain of living waters, where he might slake his thirst for spiritual instruction, to those broken cisterns which can hold no water, and therefore cannot satisfy the panting spirit. The business of men and women, who are ordained or God to preach the unsearchable riches of Christ' to a lost and perishing world, is to lead souls to Christ, and not to Pastors for instruction.

The General Association say, that 'when woman assumes the place and tone of man as a public reformer, our care and protection of er seem unnecessary; we put ourselves in self-defence against her, and her character becomes unnatural.' Here again the unscriptural notion is held up, that there is a distinction between the duties of men and women as moral beings; that what is virtue in man, is vice in woman; and women who dare to obey the command of Jehovah, 'Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression,' are threatened with naving the protection of the brethren withdrawn. If this is all they do, we shall not even know the time when our chastisement is inflicted; our trust is in the Lord Jehovah, and in him is everlasting strength. The motto of woman, when she is engaged in the great work of public reformation should be,- 'The Lord is and my salvation; whom shall I fear? The The Lord Jesus defines the duties of his Lord is the strength of my life; of whom shall I be afraid?' She must feel, if she feels rightly, that she is fulfilling one of the important duties her character, instead of being 'unnatural,' is in exact accordance with the will of Him to seems to me utterly inconsistent with the dignity of a Christian body, to endeavor to draw such an anti-scriptural distinction between men the dominion, thus unrighteously exercised over

LETTER IV. SOCIAL INTERCOURSE OF THE SEXES.

has ever been the flattering language of man has suffered in every age and country from her to her as a moral being. How monstrous, how atory to man and woman, as moral and intelanti-christian, is the doctrine that woman is to lectual beings. We approach each other, and be dependent on man! Where, in all the sacred mingle with each other, under the constant pres-Scriptures, is this taught? Alas! she has too sure of a feeling that we are of different sexes; to teach her. She has surrendered her dearest light of immortal creatures, the mind is fetterміснтя, and been satisfied with the privileges ed by the idea which is early and industriously which man has assumed to grant her; she infused into it, that we must never forget the has been amused with the show of power, whilst distinction between male and female. Hence man has absorbed all the reality into himself. our intercourse, instead of being elevated and He has adsorbed all the reality into indisent our intercourse, instead of being the state and him as a companion, with baubles and gewgaws, keep alive the lowest propensities of our nature. Nothing, I believe, has tended more to destroy offered incense to her vanity, and made her the the true dignity of woman, than the fact that instrument of his selfish gratification, a play-shing to please his eye and amuse his hours of female. The idea that she is sought as an in-Rule by obedience and by submission telligent and heaven-born creature, whose sosway,' or in other words, study to be a hypo- ciety will cheer, refine and elevate her companupon man, and now we find it re- tery, by an appeal to her passions, he seeks on of the Bible. God says, 'Cease ye from ed her affections, he uses her as the instrument God says, 'HE will teach us of his keeper, whose chief business is in the kitchen, the nursery. And whilst he goes abroad

your teacher. This doctrine of dependence and enjoys the means of improvement afforded upon man is utterly at variance with the doc- by collision of intellect with cultivated minds, In that book I find nothing his wife is condemned to draw nearly all her like the softness of woman, nor the sternness of instruction from books, if she has time to peman: both are equally commanded to bring ruse them; and if not, from her meditations, forth the fruits of the Spirit, love, meekness, whilst engaged in those domestic duties, which are necessary for the comfort of her lord and

powers of mind have been crushed, as far as man could do it, our sense of morality has been impaired by his interpretation of our duties; but no where does God say that he made any distinction between us, as moral and intelligent beings.

'We appreciate,' say the Association, 'the unostentatious prayers and efforts of woman in advancing the cause of religion at home and abroad, in leading religious inquirers to the inquirers to the image and superscription of her God, the idea of her being a female. The apostle beautifully remarks, 'As many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither abroad, in leading religious inquirers to the inquirers to the image and in the fact of her bearing like himself the image and superscription of her God, the idea of her being a female. The apostle beautifully remarks, 'As many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither abroad, in leading religious inquirers to the image and superscription of her being a female.

rise above the forgetfulness of sex,—until we rise above the present low and sordid views which entwine the maselves around our social and domestic intersonal attractions. change of sentiment and feelings, we never can derive that benefit from each other's society which it is the design of our Creator that we should. Man has inflicted an unspeakable injury upon woman, by holding up to her view her animal nature, and placing in the view her animal nature, and placing in the ground her moral and intellectual being. in the back man has inflicted an injury upon herself by ibmitting to be thus regarded; and she is now called upon to rise from the station where man, not God, has placed her, and claim those sacred and inalienable rights, as a moral and responsible being, with which her Creator has invested her.

What but these views, so derogatory to the haracter of woman, could have called forth he remark contained in the Pastoral Letter? We especially deplore the intimate acquaintance and promiscuous conversation of females with regard to things "which ought not to be by which that modesty and delicacy, which is the charm of domestic life, and which constitutes the true influence of woman, is consumed.' How wonderful that the conceptions of man relative to woman are so low, that he cannot perceive that she may converse on any subject connected with the improvement of her species, without swerving in the least from that modesty which is one of her greatest virtues! Is it designed to insinuate that woman should presents a greater degree of modesty than man? The Thibetian women of the laboring classes are inured to a great deal of toil. They plant, weed, reap, and thresh grain, and are exposed to the roughest weather, while their indeen husbands are perhaps living at their case.' which is the charm of domestic life, and which possess a greater degree of modesty than man?
This idea I utterly reprobate. Or is it supposed that woman cannot go into scenes of misery, the necessary result of those very things, which ed that woman cannot go into scenes of misery, the necessary result of those very things, which ded that woman cannot go into scenes of misery, the necessary result of those very things, which the Pastoral Letter says ought not to be named, for the purpose of moral reform, without becoming contaminated by those with whom she thus mingles?

This is a false position; and I presume has green a up of the never-forgotten distinction distinction of the never-forgotten distinction distinction distin

grown out of the never-forgotten distinction of male and female. The woman who goes forth, clad in the panoply of God, to stem the tide of iniquity and misery, which she beholds rolling through our land, goes not forth to her labor of love as a female. She goes as the dignified messenger of Jehevah, and all she does and love as a female. She goes as the dignified messenger of Jehevah, and all she does and says must be done and said irrespective of sex. She is in duty bound to communicate with all, who are able and willing to aid her in saving her fellow creatures, both men and women, from that destruction which awaits them.

So far from women being over this according to the sightest offence beat their wives most cruelly.'

ution, her own heart becomes purified, and her while man enjoys what are termed the pleasure: oul rises to nearer communion with her God. of life. Such a woman is infinitely better qualified to I have thought it necessary to adduce various naming those sins which she knows exist, but detail of the wrongs of woman will not be to which she is too fastidious to labor by deed and dious to thee. y word to exterminate. Such a woman feels, when she enters upon the marriage relation. that God designed that relation not to debase her to a level with the animal creation, but to increase the happiness and dignity of his creaures. Such a woman comes to the important task of training her children in the nurture and admonition of the Lord, with a soul filled with the greatness of the beings committed to her woman in different ages and countries, it will charge. She sees in her children, creatures be necessary to exhibit her in all the various bearing the image of God; and she approaches situations in which she has been placed. them with reverence, and treats them at all times as moral and accountable beings. Her exercising the functions of royalty. The name own mind being purified and elevated, she in of Semiramis is familiar to every reader of a stils into her children that genuine religion cient history. She succeeded Ninus in which induces them to keep the commandments government of the Assyrian empire; and of God. Instead of ministering with ceaseless render her name immortal, built the city of a care to their sensual appetites, she teaches them to be temperate in all things. She can con- employed upon it. Certain dykes buil by erse with her children on any subject relating order of this queen, to defend the city from to their duty to God, can point their attention to those vices which degrade and brutify human Nicotris, wife of Nabonadius, the Ed nature, without in the least defiling mind or theirs. She views herself, and teach- dowments. es her children to regard themselves as moral life of ease and pleasure, she manaed the beings; and in all their intercourse with their affairs of state with wisdom and prude

SARAH M. GRIMKE.

LETTER V. CONDITION IN ASIA AND AFRICA. Groton, 8th Mo. 4th, 1837.

letter to a brief examination of the condition of women in Asia and Africa. I believe it will be found that men, in the exercise of their usurped dominion over woman, have almost invariable the discrete discrete the abority that belonged to the deceased husband.' My DEAR SISTER,-I design to devote this done one of two things. They have either made slaves of the creatures whom God designed to be their companions and their coadjutors in every moral and intellectual improvement, or they have dressed them like dolls, and used them as toys to amuse their hours of recreation. I shall commence by stating the described and the stating the stating

some horse commands a high price; and sec-telligence and responsibilities, as rational and

Even the English, who are numere in Hin

lostan, have traded in women. dostan, have traded in women.

India has been a great marriage marker account of the emigration of young enterprising Engleen, without a corresponding number of women. Some cross actually imported women to the British settlemes, for order to sell them to rich Europeans, or nabob, who said give a good price for them. How the importers as red a right thus to dispose of them is not mentioned; i.j. Probable that the women themselves, from extreme prily, or some other cause, consented to become articles, speculation, upon consideration of receiving a certain research. In September, 1818, the following advertiser:

FEMALES RAPLED FOR. FEMALES RABLE FOR.

Je it known, that six fair sty young ladies, with two sweet engaging children, late imported from Europe, having the roses of health blook on their checks, and joy sarking in their eyes, possing amiable tempers and high-laccomplished, whom the most indifferent cannot behold rithout rapture, are to tailled for next door to the British gallery.

The enemy of good could not have devised a better mers of debasing an immortal creature, than be turning her into a saleable ommodity; am pence we find that wherever tween the situation of women is regarded as a Mohammedan countries, and our brethren and this custom p

Jesus.' Until our intercourse is purified by mere machine to answer the purposes of domestic combat or sensual indulgence, or to gratify

Weighed in the balance with a tyrant's gold Though nature cast her in a heavenly mould.

I shall now take a brief survey of the EM PLOYMENTS of women in Asia and Africa. doing this, I have two objects in view; first to show, that women are capable of acquiring as Wo-great physical power as men, and secondly to show, that they have been more or less the victims of oppression and contempt.

Of Trojan women we know little, but we find 'Andromache, though a princess and well beloved by her isband, fed and took care of the horses of Hector.'

So in Persia, women of the middling class see that proper care is taken of the horses. They likewise do all the laborious part of the

So far from woman losing any thing of the In looking over the condition of woman as purity of her mind, by visiting the wretched delineated in this letter, how amply do we find victims of vice in their miserable abodes, by the prophecy of Jehovah to Eve fulfilled, 'Thy talking with them, or of them, she becomes husband will rule over thee.' And yet we per nore and more elevated and refined in her feel- ceive that where the physical strength of woman ngs and views. While laboring to cleanse the is called into exercise, there is no inferiority minds of others from the malaria of moral pol- even in this respect; she performs the labo

fulfil the duties of a wife and a mother, than the proofs of my assertion, that men have always in voman whose false delicacy leads her to shun some way regarded women as mere instrument ner fallen sister and brother, and shrink from of selfish gratification; and hope this sorrowfu

Thine in the bonds of womanhood. SARAH M. GRIMKE.

LETTER VI.

WOMEN IN ASIA AND AFRICA. Groton, 8th Mo. 15th, 1837. DEAR FRIEND,-In pursuing the history of

We find her sometimes filling the throne, ar

Nicotris, wife of Nabonadius, the Evil Aeroher own dach of Scripture, was a woman of grit en-nd teach-dowments. While her husband indulad in a

fellow men, to lose the animal nature of man and woman, in the recognition of that immortal mind wherewith Jehovah has blessed and enriched them.

Thine in the bonds of womanhood,

Sarah M. Grinks

Sarah M. Grinks

Sarah M. Grinks

Sarah M. Grinks and friend of her husband, and accompany num on his hunting excursions with engerness and copie equal to his own. She despised the effeminacy of a Aered carriage, and often appeared on horseback in militar ostume. Sometimes she marched several miles on foot, 4 the head of the troops. Having revenged the murder her husband, she ascended the throne, and for five year overned Palmyra, Syria, and the East, with wonderfurfeadiness and wisdom.'

I shall commence by stating the degrading practice of SELLING WOMEN, which we prevented woman bin being more deeply inpractice of SELLING WOMEN, which we find prevalent in almost all the Eastern nations.

Among the Jews,—

'Whoever wished for a wife must pay the parents for her, or perform a sipulated period of service; sometimes the parties were solemnly betrothed in childhood, and the price of the bride stipulated.'

In Babylon, they had a yearly custom of a peculiar kind.

'In every district, three mea, respectable for their virtue, were chosen to conduct all the marriageable girls to the public assembly. Here they were put up at antenion by the public crier, while the magistrate presided over the sales. The most ugly, or deformed girl was sold sext in succession to the handsomeat, and assigned to any person who would take her with the least sum of money. The price given for the bomely.'

Two things may here be noticed; first, the value set upon personal charms, just as a handsome horse commands a high price; and second, the utter disregard which price; and second.

ond, the utter disregard which is manifested to ccountable beings. Hence in Hindostan, even wards the feelings of woman. "In no part of the world does the condition of work appear more dreary than in Hindostan. The arbitry power of a father disposes of them in childhood. We they are married, their husbands have despotic control of them; if unable to support them, they can lend or self-them; if unable to support them, they can lend or self-them; if unable to support them, they can lend or self-them. May we not trace to the same feeling, to a neighbor, and in the Hindoo rage for gambling treatment and children are frequently staked and lost. If they iver their hasbands, they must pay implicit obedience to be oldest son; if they have no sone, the nearest made elation, est son; if they have no sone, the nearest made elation, est son; if they have no sone, the nearest made elation, est son; if they have no sone, the nearest made elation, est son; if they have no sone, the nearest made elation, which would call into exercise the powers of her mind, and fortify her soul with those treatment are required to the higher classes are forbidden to read or write; because the Hindoos think it would inevitably spoil them for domestic life, and assuredly bring some great misfortune upon them. May we not trace to the same feeling, the disadvantages under which would call into exercise the powers of her mind, and fortify her soul with those treatment are read or write; because the Hindoos think it would inevitably spoil them for domestic life, and assuredly bring some great misfortune upon them. May we not trace to the same feeling, the disadvantages under which would call into exercise the powers of her mind, and fortify her soul with those great moral principles by which she would be qualified to fill every department in social, domestic and religious life with dignity? In Hindostan, the evidence of women is not

received in a court of justice. In Burmah, their testimony is not deemed

equal to that of a man, and they are not allowed to ascend the steps of a court of justice, but are obliged to give their testimony outside of the building. In Siberia, women are not allowed to step

across the foot-prints of men, or reindeer; they are not allowed to eat with men, or to partake of particular dainties. Among many they seem to be regarded as impure, unholy

'The Mohammedan law forbids pigs, dogs, women and other impure animals to enter a mosque; and the hour of prayers must not be preclaimed by a female, a madman, a drunkard, or a decrepit person.'

Here I am reminded of the resemblance be-

(sisters of color in this Christian land, which they are despised and cast out as though were unclean. And on precisely ground, because they are said to be inferior The treatment of women as wives is alm THE

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uniformly the same in all heathen countries The ancient Lydians are the only except that I have met with, and the origin of peculiar customs is so much obscured by fair that it is difficult to ascertain the truth. Probably they arose from some great benefit contemp on the state by women.

Among the Druses who reside in the mon tains of the Anti Libanus, a wife is often sorced on the slightest pretext. If she ask msband's permission to go out, and he says, Go,' without adding ' but come back again,' a divorced.

In Siberia, it is considered a wife's dun obey the most capricious and unreasonable a expostulation or inquiry. If her master dessatisfied with the most trifling particular her conduct, he tears the cap or veil fro nead, and this constitutes a divorce,

A Persian woman, under the domin indest master, is treated much in th minner as a favorite animal. To personal graces for his pleasure, is the ad aim of her existence. As moral or lectual beings, it would be better for then among the dead than the living. The natructs her daughter in all the voluptu quetry, by which she herself acquired preca scendency over her absolute master; but that is truly estimable in female character uterly neglected.

Hence we find women extravagantly fond corning their persons. Regarded as inc ments of pleasure, they have been degra into mere animals, and have found their gratification principally in the indulgence ersonal vanity, because their external ch procured for them, at least a temporary as ency over those, who held in their han reins of government. A few instances suffice, or I shall exceed the limits I have procribed to myself in this letter.

During the magnificent prosperity of Israe marriages were conducted with great por and with the progress of luxury and refin women became expensive, rather than profits in a pecuniary point of view. Hence prob arose the custom of wealthy parents andsome dowry with their da lay of the nuptials, the bride was conduct her female relations to the bath, where she anointed with the choicest perfumes, her h perfumed and braided, her eyebrows deepend with black powder, and the tips of her fine inged with rose color. She was then arra n a marriage robe of brilliant color; the gird and bracelets were more or less costly.

Notwithstanding the Chinese woon pportunity to rival each other in the co of hearts, they are nevertheless very fond prnaments. Bunches of silver or gilt flor are always interspersed among their ringle and someties they wear the Chinese pha est motion of the wearer, and the spreading forms a glittering aigrette on the middle head, and the wings wave over the front. a Chinese ballad says,-The pearls and prestones, the silk and gold with which a coqu so studiously bedecks herself, are a transp varnish which makes all her defects the me

apparent.

The Moorish women have generally a great passion for ornament. They decorate the persons with heavy gold ear-rings, necklaces of amber, coral and gold; gold bracelets; g chains and silver bells for the fingers, &c. &c. The poorer class we glass beads around the head, and curl the h in large ringlets. Men are proud of having their wives handsomely dressed.

The Moors are not peculiar in this fanc Christian men still admire women who ado their persons to gratify the lust of the eye at the pride of life. Women, says a Brah expositor, are characterized by an inordin love of jewels, fine clothes, &c. &c. I cannot deny this charge, but it is only one amon many instances, wherein men have reproach us with those very faults and vices which then own treatment has engendered. Is it an matter of surprise that women, when u urally deprived of the means of cultivating their minds, of objects which would eleva and refine their passions and affections, which now too generally engage their atten-

I cannot close this, without acknowledging the assistance and information I have derived and shall continue to derive on this part of my subject, from a valuable work entitled Condition of Women, by Lydia M Child.' It is worth the perusal of every one who is interest ed in the subject

Thine in the bonds of womanhood, SARAH M. GRIMKE.

TEMPERANCE AGENCY.

THE PUBLIC are respectfully informed, that the Roy. John W. Lewis, is appointed the legal agent of the New-England Colored Temperature ance Society, and will make a tour through New England for the purpose of lecturing on the sub-ject of temperance, and the moral improvement the colored manufacturing or the subthe colored people, and of organizing auxiliary cieties to the Parent Society. We hope that he friends of the cause of temperance will aid out worthy agent in his endeavors to make known the object and intentions of the New-England Society. THOMAS COLE,

Cor. Sec. of the N. E. Society

THE PROVINCE OF WOMAN. TOW IN PRESS, and will soon be pub Now IN PRESS, and will soon be partially the Sexes, and the Condition of Woman. Addressed to Mary S. Parker, President of the Boston Female Anti-Slaver Society, by S. M. Grimke.'

Orders for this work are selicited, as net many

nore copies will be published, than are ordered by dozen-\$14.00 per hundred.

THE THINGS THAT MAKE FOR PEACE! JUST PUBLISHED, by ISAAC KNAPP, & Cornhill, 'A Sermon preached in Hollis Sardi Church, Sunday, 3d December, 1837, by Just Pierront. Published by request'

It is a secret both in nature and state that it is used in thange many things than one.—LORD BACON.

By-Ends. You must not impose, nor lord it ever of aith; leave me to my liberty, and let me go with you.

Christian. Not a step farther, onless you will no is wist propound, as we.—BUNYAN.

RIGHT AND WRONG IN BOSTON, NO.3 JUST PUBLISHED, and for sale by ISAD KNAPP, 25 Cornhill, Annual Report of the Boston Female Anti-Slavery Society, with a Side of the Obstacles thrown in the way of Emancipulus by certain Clarical Anti-Slavery by certain Clerical Abolitionists and Advocates the subjection of Woman, in MDCCC XXX VIII.

CHANNING'S LETTER TO THE ABOUL-TIONISTS

IN pamphlet form, for sale at 25, Combill. St. cents single—50 cents per doz.—34 per hundred. Jan. 5, 1838.

WANTED.

WANTED.

SITUATIONS are wanted for several worldy, industrious, colored men, whose main objects to secure a comfortable home. They will endest or to make themselves useful in any way which their employers may direct. Any friend to LIB-ERTY in the city or country, who can give employment to one or more, will please address Nathaniel Southard 25, Cornhall, Boston, Mass.

Nov. 17.

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